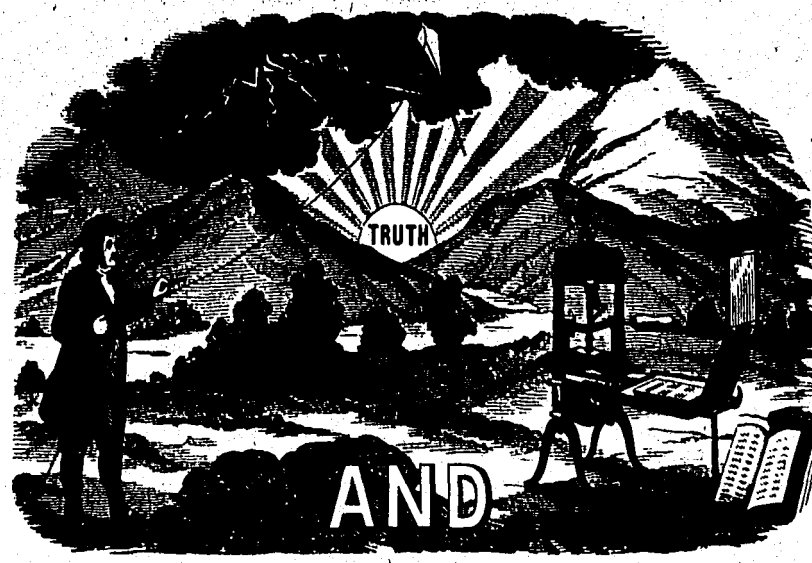


Mind



Matter.

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NO. 44.

For Mind and Matter.

IS THERE A MAN?

BY T. P. NORTON.

Is there a man below,
In scale of life so low,
Beneath the weight of dumb control,
Too listless, vain
Of sordid gain?
He hath no higher form of soul.

Is there a man so dead
To every influence shed,
Through Nature's great harmonial whole—
No sound hath heard
Of bee or bird?
He hath no music in his soul.

Is there a man so cold,
When tales of woe are told,
Whose heart is like the frozen pole—
No fond employ
Of giving joy?
There is no heaven within his soul.

Is there a man so blind
To beauty of the mind,
O'er whom its light hath no control—
No ray divine
To illumine his shrine?
Then all is darkness in his soul.

If there be such a man,
Or rather brute, who can
Still worship self, his only God—
His fittest place,
In such a case,
Is fruitfully 'neath the sod.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbrolio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER II.

The facts relating to Dr. H. T. Child's alleged mediumship, and the procurement of the photograph of Katie King.

In the summer of 1874, when Mr. and Mrs. Holmes were still holding their seances, Dr. H. T. Child wrote and published a book entitled, "Narratives of the Spirits of Sir Henry Morgan and his daughter Annie usually known as John and Katie King," in the introduction to that publication, Dr. Child says:

"On the 20th of May, at a small private circle, he (John King) came and was recognized as the spirit described by Katie on the previous evening. He said, 'Katie will not be here to-day; she is engaged in another seance.' We conversed with him for some time. On the same evening he came to the writer and said, 'Doctor, I wish you would get the account of my life when on earth and read it; it is full of lies, but they did not know better. Then I would like you to write my own story; I am not particularly troubled about that which has been published for two hundred years about me. I always felt the truth was bad enough and good enough, but I have had a desire in common with most spirits to give to the world a true and faithful detail of my experiences both in earth life and in the spirit land.'

It must be remembered that this request was uttered by the materialized spirit form of John King, as he appeared at a seance given by Mr. and Mrs. Holmes on May 20th, and has nothing whatever to do with the mediumship of Dr. Child, whether the latter was a genuine or a deluded medium or not a medium at all. If Dr. Child reports the occurrences of that evening correctly and truthfully, then it is very clear that John King was what he purported to be, the materialized spirit of Sir Henry Morgan, the famous buccaneer. Dr. Child further reports his remarks as follows:

"He continued: 'I have known you for years as a writer and worker, God bless you; but I have not been permitted thus to come to you, or any other good writer. My mission has been on the physical plane mainly. Your guides were at first quite reluctant to have me come, lest I should take you out of the earth form; but I shall not do that, neither will I be under the necessity of hurting you.'

"These narratives, and especially the concluding chapters, enter quite fully into an explanation of the spiritual manifestations. The statements are of a profound character, and the writer, as an amanuensis, asks for them the most candid and deliberate consideration."

This was the introduction to a publication of eighty pages purporting to be communications from John and Katie King through Dr. H. T. Child as their medium. This publication fully identified Dr. Child with Mr. and Mrs. Holmes in a common responsibility for all that might result from the appearance of what purported to be the materialized spirits of John and Katie King. For, if Dr. Child was sincerely and truthfully impressed with the conviction that he was the mediumistic instrument of such spirits, it is useless for him to claim that he was laboring under an innocent delusion about the matter.

But in order to show that Dr. Child was not the guileless victim of deception, as he has sought to make the public believe, his connection with the publication and sale of counterfeit photographs of Katie King will now be shown.

After Mr. Owen and Dr. Child publicly charged Mr. and Mrs. Holmes with having deceived them, the latter voluntarily communicated, to the writer and others, all the information they possessed which could throw light on this very involved case. In relation to the photographs that were published and sold by Dr. Child, the mediums

gave the facts substantially as follows:

They said that about the middle of July, 1874, they concluded to suspend their seances and make a visit to their friends in the State of Michigan, in order to recuperate their exhausted powers. As the seances were about to close, Dr. Child became very anxious to obtain a photograph of Katie King. Such a picture had been obtained, of a spirit in London, England, which purported to be the same spirit. This had been done by means of magnesium lights. Having obtained Katie's consent, at one of the seances, to stand for the photograph, Dr. Child undertook to make all the necessary arrangements for doing so. He secured the services of Dr. Isaac Rhen, who succeeded Dr. Child as president of the State Society of Spiritualists of Pennsylvania, to take the photograph. He procured the magnesium spirals which were required for the purpose and arranged for the seance at which the attempt to obtain a photograph was to be made. The circle of persons whom Dr. Child had invited to witness the operation of taking a spirit photograph, met at the appointed time. It was in the afternoon, and the room was darkened to enable the spirit of "Katie King" to appear. Mr. Rhen was in attendance with the necessary photographic apparatus. He was attended by Mr. John W. Hurn, photographer of No. 1319 Chestnut street, Philadelphia. When all was in readiness the circle was formed and the sitting continued for nearly two hours without any materialized spirit appearing. There was much disappointment on the part of those in attendance at the failure. The failure was attributed to the presence of Mr. Hurn, who is noted as an inveterate scoffer at everything relating to Spiritualism and an entire disbeliever in the phenomenon of spirit materialization.

In order to make another trial under more favorable circumstances, it was arranged privately to hold another circle in the evening, when Mr. Hurn should not be present. At the appointed hour the circle again met. Mr. Rhen operated alone. After sitting for sometime the well-known form of "Katie King" appeared, walked out of the cabinet and stood in front of it. The camera being properly adjusted, as to focus and all in readiness, the magnesium spirals were burned. They produced a blinding, dazzling light in the room, so strong as to cause the spirit form apparently to quail before it. A negative picture of the spirit was obtained, but it was manifestly too imperfect to answer the intended purpose, which was to show the spirit as she always appeared. A second attempt was made at that seance, but with no success, as the spirit could not endure the glaring light. These failures discouraged Mr. Rhen, and it was concluded to make no further trial. Up to that point, no one had thought of or suggested anything about getting up an imitation representation of Katie King, and everything had been done in good faith. The correctness of this portion of Mr. and Mrs. Holmes' statement is fully acknowledged by Messrs Rhen and Hurn.

This was the position of affairs when, as Mr. and Mrs. Holmes allege, Dr. Child called to see them—expressed his disappointment at the failure to procure a photograph at the two previous sittings, and suggested that they should make another attempt to do so. Mr. and Mrs. Holmes supposing that it would be useless to make any further trial, refused to sit again. It was then, they say, that Dr. Child told them that if they would consent to allow him to do it, he would manage the matter so that a picture of "Katie" could be obtained. Mr. and Mrs. Holmes persisted in refusing to sit again; they insisting that "Katie King" had done her best to be photographed at the last seance, and could not do it. Dr. Child then proposed to them that as they could not obtain a genuine photograph of "Katie," it was important that they should get as good a photographic representation of her as possible, and that he (Dr. Child) would get Mrs. Eliza White, their landlady, to stand for the picture, dressed as nearly like "Katie" as possible. To this proposition the mediums objected, they regarding the proposition as impracticable. Dr. Child would not be put off, they said, and told them that it would make no difference whether the photograph was of "Katie King" or whether it correctly represented her as she appeared. What the people wanted to get was some idea of the appearance of the spirit, and all that was needed was a photograph that looked like her, as she appeared at their seances. Besides he reminded them that Mrs. White was a medium, as they knew, and that probably "Katie" would use her so as to make her look as much like herself, as if she was indeed present. Against their distrust of Mrs. White, Dr. Child urged that she could do them no harm, as anything she would say against himself or them, would amount to nothing, against his standing and influence with the public. Besides, Dr. Child told them that there was a great deal of money to be made out of such a photograph as he proposed to obtain. Mr. and Mrs. Holmes said that they felt under great obligations to Dr. Child for the interest he had manifested in their behalf, and as he seemed to be so determined in the matter, they finally consented to let him carry out his plan, and trust to Dr. Child to see that no harm should come to them by reason of their assent to his fraudulent scheme. Before Dr. Child left the house, he interviewed Mrs. White, and agreed to pay her ten dollars if she would stand for the photograph, and give her an interest in the profits, that were to be derived from the sale of her pictures. Having gotten her consent, he with his own tools brought to the house for that purpose, arranged one of the

boards, which closed the doorway between the bedroom and cabinet, so that it could be readily removed and replaced, without exciting suspicion on a superficial inspection of it. Dr. Child then left. Mrs. White came to Mrs. Holmes and told her of the arrangement she had made with Dr. Child, and expressed her readiness to perform her part. Mr. Holmes was quite sick at the time, and left everything to Dr. Child's discretion and judgment.

This was the first attempt at deception that had been made in connection with the seances of Mr. and Mrs. Holmes; and having originated with Dr. Child, and having been entirely managed by him, for his own profit and advantage, Mr. and Mrs. Holmes were led to overlook their own responsibility in the matter. It is not surprising that they should have been influenced by the advice and counsel of Dr. Child, a man who had the respect and confidence, not only of Spiritualists, but of the public generally. It was not unnatural under the circumstances, that they should have been influenced by the appeals and reasoning of this selfish mediumistic instrument of the spirit enemies of Spiritualism. Indeed it is reasonable to suppose that Mr. and Mrs. Holmes, both most sensitive mediums, should have been brought under the fatal spirit influences that were prompting Dr. Child, to act in the irrational manner above related.

Having arranged the cabinet to suit his purpose, and completed his arrangement with Mrs. White, Dr. Child again called upon Messrs. Rhen and Hurn and engaged them to make another attempt to get a satisfactory picture of "Katie King." As a matter of course, he feigned to them to be acting in good faith with them. They agreed to make another trial. The time was appointed for the taking of the picture, but before it arrived Dr. Child called upon Mr. and Mrs. Holmes, informed them of what he had done, and told them to hold themselves in readiness to co-operate in the intended deception. He then informed them that he could not be present at the time appointed for the taking of the photograph, as he would have to leave Philadelphia immediately in order to accompany his mother to Niagara Falls for the benefit of her health. He told them that his father had agreed to bear his expenses if he would start immediately, and that he did not wish to lose the opportunity of availing himself of that offer. He informed the mediums that he had arranged with Messrs. Rhen and Hurn to persue until they procured a satisfactory picture, and made them promise they would not leave Philadelphia before the photographers succeeded in getting a suitable photograph. Dr. Child then left Philadelphia and did not return for several days.

At the appointed time the photographers called to take the picture; but when Mrs. White learned that Dr. Child was not to be present to assist her in carrying out her part, she refused to fulfil her engagement with Dr. Child. Mr. and Mrs. Holmes say that when she refused they felt greatly relieved and so expressed themselves to Mrs. White, and supposed the matter would end there. To their surprise, Mrs. White at once changed her mind and insisted on standing for the picture. It is natural to infer that Mrs. White shrunk from carrying out the deception she had agreed to perform without having her employer, Dr. Child, present to share or shield her from the risk of detection by the photographers; but that finding Mr. and Mrs. Holmes so glad to abandon the dishonest affair, she was unwilling to lose the hold she had obtained on Dr. Child and the mediums. That she was governed by reflections such as these, her whole subsequent conduct shows.

As there was no intention nor expectation that a genuine spirit photograph would be procured at the proposed trial, no circle was invited to be present, and no sitting for spirit materialization was had. When the photographers were ready, the room was darkened to exclude the daylight. Mrs. White was in the cabinet prepared to step out. She was dressed to appear as much like "Katie King" as possible. Dr. Child and herself having procured the required costume. The magnesium spirals were in readiness to be lighted when "Katie" (Mrs. White) was told that all was in readiness for her to appear. She stepped out at once and stood before the cabinet in front of the camera. The magnesium lights were procured, causing so intense a glare as to compel Mrs. White to shrink under it and to move or close her eyes. The negative was not satisfactory and a second attempt was made, Mrs. White standing in such a position as, in a measure, to shield her eyes. The two negatives obtained at that time were entirely unsatisfactory to Mr. and Mrs. Holmes and they refused to allow them to be used. Messrs. Rhen and Hurn have both since told me that they knew it was a woman who stood for those negatives, that they were close enough to her to smell her breath, which was very offensive to them, and that all her movements were just such as a woman would make under the circumstances who was awkwardly acting a rehearsed part.

Mr. Rhen having become satisfied that it was not a spirit photograph that was to be obtained, refused to have anything further to do with the matter. Not so with Mr. Hurn. Being an enemy of Spiritualism, he was not unwilling to aid Dr. Child in practicing a deception that would bring disgrace upon Dr. Child and the cause he represented, and especially as he had Dr. Child's promise to remunerate him well for his trouble. He told me, himself, that he urged Mr. Holmes to bring "Katie" to his photograph gallery, as he would be more likely to get a good picture of her there than at the rooms of Mr. and Mrs. Holmes. Mr.

Holmes refused the proposition, and this made it necessary for Mr. Hurn, in order to fulfil his agreement with Dr. Child, to make another trial at their rooms. This was arranged for, and as the previous trial with the magnesium lights had failed, it was concluded to try what could be done by daylight. Mr. Hurn and Mr. and Mrs. Holmes were alone present at this trial. Two negatives of Mrs. White were taken, but the pictures were so clearly those of Mrs. White, and so easily recognizable that Mr. and Mrs. Holmes again peremptorily refused to allow them to be used as spirit pictures of "Katie King." This made it necessary for Mr. Hurn to make another trial, and the time was appointed for that purpose.

When Mr. Hurn arrived to make this fifth trial, Wm. O. Leslie and Dr. Adolph Felger, both of Philadelphia, were at Mr. and Mrs. Holmes' rooms, and they were asked to remain and see the photograph taken. As events have since proven, Wm. O. Leslie was there, at that time, in the employment of prominent men who, as members of the Young Men's Christian Association, were seeking to put a stop to the seances of Mr. and Mrs. Holmes.

This was on the afternoon of July 23d, 1874. As my information regarding what happened on that occasion is derived as much from Dr. Felger as from the mediums, I will relate the matter as told me by the former. Dr. F. said that just before the picture was obtained, at that time, that he and Mr. Leslie went into the adjoining bed-room and examined it to see that no person was concealed there. Having satisfied themselves on that point, they returned to the seance room entered the cabinet and immediately examined it both by sight and feeling. Dr. Felger says he is positively certain that there was no person in the cabinet at that time, nor was there any board removed for the admission of any one into it. Mr. Holmes had taken his seat on a chair outside of the cabinet and at one side of the door leading to it. Dr. F. said he had barely time to come out of the cabinet, close the door and take a few steps from it, when, on turning round, he saw the dim, shadowy form of "Katie King" standing beside Mr. Holmes, with her left hand resting on the medium's shoulder. He said it was a physical impossibility for Mrs. White or any other person to have entered the cabinet from the adjoining room and emerged from it to the position where the vapery form was standing by Mr. Holmes, in the few seconds of time which had elapsed after he had left the cabinet. Dr. Felger says he is certain that Mr. Hurn did not allow the camera to be exposed to the presence of Mr. Holmes' form a moment longer than it bore upon the spirit form—that he distinctly recognized that form to be the materialized presence of the spirit known to himself, Mr. Owen, Dr. Child, Mr. Leslie and others, as "Katie King." Immediately after the cloth was dropped over the lens the form withdrew into the cabinet and closed the door. A moment after she appeared at one of the apertures of the cabinet and called Dr. Felger to her. He said he went up within a foot of her, could see her features distinctly, and recognized them as those of "Katie King," whom he had seen and conversed with scores of times about his deceased relatives and friends, who were present from time to time at the circles he had attended in that place. He said "Katie" had described those friends and relatives to him so perfectly that he could not fail to recognize them, giving their names and incidents with a familiarity that astonished him, as he knew no one in this country had any knowledge of the persons she described. Dr. Felger said he was well acquainted with Mrs. White, had seen and conversed with her many times, and that he was as sure as he could be of anything that it was not her who conversed with him at the cabinet aperture at that time. He said that "Katie" told him she had called him to her to tell him how concerned and dissatisfied she had been with the proceedings that had been going on; but that, not knowing to what she referred, he did not understand the grounds of her complaint. He said that he was then satisfied that she had reference to the deception that had been attempted in her name. Dr. Felger said that not only did he recognize "Katie" by her features, movements, and general appearance, but by her voice, which was very peculiar to her, and which bore no resemblance to that of Mrs. White. But let us suppose Dr. Felger mistaken as to the identity of the spirit of "Katie King," we ask, what earthly motive would Eliza White have had to call Dr. Felger to her, in the light of day, and complain to him of the deception in which she was engaged. The idea is simply preposterous, and Dr. Felger reasoned rightly when he utterly scouted the idea that he could be mistaken.

But we are not obliged to depend upon Dr. Felger's very intelligent and clearly expressed statement, to form a correct judgment in the premises. The photograph which he saw taken bears intrinsic evidence of its being the picture of a materialized spirit. In the four photographs of Mrs. White, which had been previously taken, she appears standing in the same stiff, constrained and studied attitude, the only difference being that in one of them she has her left arm raised as if clapping her waist and her right arm hanging at her side, while in the other three pictures she has her right hand raised as clapping her waist and her left arm hanging at her side. In the photograph that Dr. Felger saw taken and which is an undoubtedly genuine photograph of "Katie King," the form stands in an easy unconstrained and natural attitude, beside and rather behind Mr. Holmes. It is true that there is a general resem-

blance between the genuine and the spurious photographs, but in details and effects there is no more resemblance than exists between a genuine coin and a very badly executed counterfeit of it. I have seen and conversed with "Katie King" many scores of times, when there was no possible chance for deception, and when Mrs. White could not possibly have been present, and am as well acquainted with her appearance, as with the appearance of those persons whom I see daily, and I do not hesitate to say the genuine photograph is a most striking likeness of her, while the acknowledged photographs of Mrs. White bear little resemblance to her.

Mr. and Mrs. Holmes agree with Dr. Fellger in saying that Mr. Hurn uncovered the lens of the camera but once while Mr. Holmes occupied the position shown in the photograph. If they are correct in this, the spirit nature of the female form standing beside him, as shown in the same photograph, is beyond all question. Had this not been the case, would it have been possible that John W. Hurn, William O. Leslie and Dr. Fellger would have signed the following certificate, published by Dr. Child, and attached to the copies of the photograph of Katie King, which he sold in large numbers.

"After several unsuccessful attempts to obtain her, (Katie King's) photograph by means of magnesium lights, on Thursday, July 23d, at 4 P. M., an attempt was made to take the picture by daylight, and it was a success, as may be seen on the outside.

"Katie came entirely out of the cabinet in broad daylight, in the presence of the undersigned; she stood a little behind Mr. Holmes with her left hand upon his shoulder, and remained in this position long enough for Mr. Hurn, the photographer, to take this picture.

"The wainscoting of the room is plainly visible on each side of Mr. Holmes, and is entirely clear to the sight through the transparent form of the spirit.

Philadelphia, July 28th, 1874.

"W. O. LESLIE,
AD. FELLGER, M. D.
NELSON HOLMES,
JENNIE HOLMES,
JOHN W. HURN.

While the dense body and apparel of Mr. Holmes are very much blurred in the photograph, owing to the unadapted light of the seance room, the etherial form and attire of the female beside him, are clear and distinct in their minutest details. It shows that the chemical effects of the rays of light reflected from the materialized spirit form, upon the sensitive coating of the glass were more powerful than the effects of those rays which were reflected from the person of the medium. Another very marked peculiarity of that photograph, is the appearance of a distinct halo, or emanation of light on the left of the medium, and on the side of him which was furthest from the windows that lighted the room. That this effect was the result of the aural surrounding of the medium, seems most probable as I have never seen anything like it in many thousands of photographs that I have since examined.

I will notice only one other peculiarity of the genuine photograph and then pass to other matters. In that photograph alone, of the five taken, is there any difference in the apparent density of the head, face, and arms of the female form represented. While the face and hands of Mr. Holmes are shown to have been equally solid, such is not the case with the female form standing behind him. The hand and arm of the latter is apparently equally as solid as the hands of the medium, while her face is so transparent as to show only the slightest shading. This was beyond all question, the result of the greater density of the hand and arm, than of the head and face of the materialized form. Many times I have witnessed and remarked that conclusive evidence of the spiritual nature of the materialized form of Katie King, her hands and arms being perfectly materialized, when the rest of her form was so indistinct as to be semi-transparent. I have heard many others remark the same fact. In view of all the facts, I do not hesitate to assert that the photograph I have been criticizing, is a genuine spirit photograph of "Katie King."

Both Mrs. Holmes and Dr. Fellger told me that they could plainly see through the etherial form of "Katie," and the former said she was amazed, for she expected Mrs. White to stand for that picture as she had done for the others. Mrs. Holmes said, as soon as she could do so, she went to Mrs. White's room, in the upper story, to find some explanation of the apparent mystery. She found Mrs. White dressed preparatory to standing for the photograph, and just coming to consciousness. Mrs. White, supposing that no picture had been obtained, on account of her absence, pleaded with Mrs. Holmes to forgive her for not performing her part. She told Mrs. Holmes that, after she had gotten dressed, she had waited to be called, and while sitting in her chair, had become unconscious and knew nothing until the moment Mrs. H. entered the room. If that was the case, and all the facts and circumstances tend to show it to have been so, then few occurrences in the way of spirit manifestations have taken place of a more significant character. It would show that disembodied spirits possess a power in mundane affairs far beyond what even Spiritualists imagine to be possible. In olden times such an event would have been regarded as miraculous; but in the light of Modern Spiritualism it is known to be but the display of human spirit intelligence in the control of natural laws.

Mr. and Mrs. Holmes say that when Dr. Child returned from his trip to Niagara Falls, Mr. Hurn, the photographer, and themselves informed him of all that had taken place during his absence concerning the taking of the several photographs. When Dr. Child was shown the several photographs, he proposed to use the negatives of two or more of the Mrs. White pictures, alleging that they were so much more distinct than the genuine one that they would sell better than the latter. This proposition Mr. and Mrs. Holmes refused to consent to, and insisted that none but the genuine picture should be used or published. They demanded of Dr. Child that all the other negatives should be destroyed. To this Dr. Child was forced to consent, and he solemnly promised them that their demand should be complied with.

At Dr. Child's request Mr. Holmes had the genuine photograph copyrighted, and assigned the copyright to Dr. Child, giving him the entire control of its publication. Having done this, Mr. and Mrs. Holmes left Philadelphia to visit Michigan. The whole photograph business was of Dr. Child's management, Mr. and Mrs. Holmes taking no active part in the matter. This, Mr. Hurn assures me, was the fact, as he had nothing to do with

Mr. and Mrs. Holmes as principles in the matter; Dr. Child being his sole employer and giving him all the directions concerning it.

Instead of Dr. Child confining himself to the publication and sale of the copyrighted picture, as he had solemnly promised he would do, no sooner had they left Philadelphia than he began printing and selling copies of the spurious pictures, he procuring large numbers of them from Mr. Hurn. When he had all the copies he wanted, he demanded the negatives from Mr. Hurn, as belonging to him. This claim, on Dr. Child's part, was denied on the part of Mr. Hurn, but the former carried his point, and took them to his home, where he kept them until he sold himself out to the enemy; when he sent them to Mr. Holmes. It was the publication and sale of the spurious and uncopyrighted photographs of Mrs. White, as spirit pictures of Katie King, that placed Dr. Child in the power of his enemies and that led to his terrible downfall.

In entering upon the sale of the photographs, Dr. Child had the following explanation printed, which was to be pasted upon the back of the copyrighted photographs:

"Photograph of the Materialized Spirit of Annie Morgan, Usually Known as Katie King.

"On the 12th of May, 1874, a spirit appeared at a seance held by Mr. and Mrs. Holmes, at No. 50 North Ninth street, Philadelphia, announcing herself as Katie King. Since that time she has appeared nearly every day, and has been seen by hundreds of persons. She declares that she is the same Katie King that has appeared in London, in presence of Miss Cook and others, and that she has given Professor Crooks many opportunities of testing her powers as a spirit. Accounts of which have been from time to time published by him.

"Descriptions of her appearance have been published in the *Banner of Light* of Boston and the *Religio-Philosophical Journal* of Chicago, by Henry T. Child, M. D., of Philadelphia, and Robert Dale Owen, who have seen her many times under absolute test conditions.

"After several unsuccessful attempts," etc. (Here followed the certificate above quoted.)

Just beneath that certificate, on the same paper, was the following notice:

"Entered according to act of Congress, in the year 1874, by Nelson Holmes, in the Office of the Librarian of Congress at Washington.

"To be had only of the Sole Agent, Henry T. Child, M. D., 634 Race street, Philadelphia."

As before stated, among the names attached to that certificate was that of William O. Leslie, the man who afterwards figured as the pretended amateur detective, to hunt down Mr. and Mrs. Holmes, and who corruptly procured Eliza White to assist him in his abominable villainy. The time had not then come for Leslie to show the despicable hand he was playing in the interest of the enemies of Spiritualism.

While visiting Dr. G. L. Ditson, in Albany, N. Y., I obtained from him two card photographs, which he had obtained from Dr. Child. One of them was a photograph of Katie King, as copyrighted by Mr. Holmes, and on the back of it the whole of the foregoing explanation—the notice of copyright—and of his sole agency for the sale of those pictures; the other was a photograph of Eliza White, having the same printed matter upon the back of it, but with the following words entirely obliterated with ink: "Stood a little behind Mr. Holmes, with her left hand resting on his shoulder." "The wainscoting of the room is plainly seen on each side of Mr. Holmes, and is entirely clear to the sight through the transparent form of the spirit." The latter photograph was issued with the same notice of copyright, as the other genuine photograph, and was equally sold as a spirit picture of Katie King. I have another photograph of Mrs. White, also procured from Dr. Child, having the same words that were obliterated on the Ditson picture cut out. The latter was also sold with notice of copyright upon it. This was a gross violation on the part of Dr. Child of the copyright laws of the United States, and rendered him liable to a penalty of a hundred dollars on every copy he attached that notice to, which was not copyrighted. Mr. Holmes never copyrighted but the one picture.

In crossing out and cutting out the words of the explanation of the genuine photograph, from the explanation attached to the spurious ones, Dr. Child showed that he knew the photographs of Mrs. White were not spirit pictures, and that when he sold them as such he was guilty of a petty contemptible fraud. Let it not be forgotten that while Dr. Henry T. Child was engaged in this fraudulent business, he was editing a department in the *Religio-Philosophical Journal*, and using that paper to help him carry on his fraudulent business.

That Mr. and Mrs. Holmes never consented to his fraudulent conduct, is rendered very evident by the following evidence obtained from Dr. Child himself. In what purported to be a letter written by Mr. Holmes to Eliza White, dated Blissfield, Michigan, August 14th, 1874, which was published to injure Mr. and Mrs. Holmes, it is said that Mr. Holmes wrote: "I ordered Mr. Hurn to destroy all but one photo. Dr. Child has no right to sell any other, nor put any copyright on the back of them. I have so expressed it to him in plain language." What more Mr. and Mrs. Holmes could have done to prevent the deceit and wrong of which Dr. Child was alone guilty, it would be difficult to perceive. That Mr. Hurn should have disregarded Mr. Holmes' order to destroy the spurious negatives, was very natural, for he did not regard them as the property of Mr. Holmes at all, but as the property of Dr. Child to whom he afterwards gave them.

As soon as I had learned the facts I have related, concerning the photographs, I called to see Dr. Child, and told him that Mr. and Mrs. Holmes had told everything concerning that affair. Without waiting to learn what they had told me, he with evident alarm said: "Well, they cannot say I had anything to do with that, for I was away at Niagara Falls when the photographs were taken." He had either forgotten or thought that I had forgotten, that in a letter to the *New York Graphic*, he had claimed to be present, when the "Katie King" photograph was taken, and described the manner of its procurement as an eye witness. Mr. Hurn having his attention called to the wholly untruthful statements of Dr. Child's *Graphic* letter, went to him and charged him with his untruthfulness. Dr. Child tried to excuse himself by saying that he wanted Wm. O. Leslie to describe the circumstances under which the photograph was taken, when he was present, but that Mr. Leslie not wanting his name to appear in the matter had told him to write as if he had been in his place, but that he had only claimed to witness what Mr. Leslie told him he Leslie had witnessed.

This shows that Dr. Child hesitated at no untruthfulness or dishonesty to dispose of his book and photographs. Dr. Child had a copy of one of Mrs. White's photographs engraved and published it in his book, as a copy from Katie King's spirit photograph. He sent this wood cut to *The Graphic* and had it published in that paper, as a copy of the photograph he was describing. That deception and falsehood Leslie used to compel Dr. Child to join him in his scheme to destroy the mediums—betray Mr. Owen—and through them, to give a fatal blow to Spiritualism.

These are the principal facts relating to the procurement and sale by Dr. Child of the spurious photographs of Katie King. I have confined myself to those matters that are capable of absolute proof, and have avoided as far as possible, the temptation to comment upon them, desiring to avoid all injustice to all parties concerned. If those facts do not establish the truthfulness of Mr. and Mrs. Holmes' statement regarding the photograph affair, I am unable to appreciate the stern logic of facts. They certainly prove that Mr. and Mrs. Holmes had nothing to do with the publication and sale of the fraudulent photographs, and that upon Dr. Child and Mr. Hurn, must rest the whole responsibility for that deception. To hold the former answerable for what they did all they could to prevent the latter from doing, would be the grossest injustice. There stand Mr. and Mrs. Holmes with their voluntary statement, fully confirmed by all the collateral facts, so as to render the truthfulness of their statement complete; and there stand Dr. Henry T. Child, Eliza White and John W. Hurn, their guilty accusers. The reader can judge which to believe.

We defy any one to show that either Mr. or Mrs. Holmes ever sold or in any way participated in the sale or publication of any spurious photograph. It was the avaricious obsession of Dr. Child by hostile spirits, that led to this one apparent wrong on the part of Mr. and Mrs. Holmes. It gave their enemies and the enemies of Spiritualism the one hold that enabled them to make a plausible impeachment of them as mediums. But grant that Mr. and Mrs. Holmes were highly censurable, if not guilty of positive deception, yet how trivial is their offence compared with that of Dr. Child, the influential and trusted Spiritualist, and the editor of a special department of the *R. P. Journal*, a paper that its present editor, Col. Bundy, claims is the organ and sole journalistic representative of moral Spiritualism—of reformed Spiritualism, of scientific Spiritualism, &c., &c., *ad nauseam*.

We would be glad to know that the transactions we have been noticing were the worst that Dr. Child and those with whom he associated were guilty of; in their attempts to ruin Spiritualism, but such is not the fact, as we will be constrained to show hereafter.

Hundreds of times we have heard the question asked, "Can it be possible that a man enjoying the standing in society to which Dr. Child had attained, would be guilty of such petty meanness as to practice fraud in order to gain pelf by the operation?" Before we are through, not only the possibility, but the actuality of such a thing, will be made apparent. It is one of the lessons which too confiding Spiritualists will have to learn, that some of their most revered and trusted leaders are the victims of obsession by the spirit enemies of Spiritualism. It is a lesson that we long since learned, and it will be no fault of ours if we do not make this fact so clear that the spiritual wayfarer, though a fool, may see and comprehend it. It is to that end we write.

It is true that Col. Bundy, as the shortest way of ridding the *Journal* from responsibility for Dr. Child's inconsistent and inexplicable conduct, deprived him of the special editorship which he had enjoyed under Stevens S. Jones; but he did not do so until public sentiment made it a necessity. It will become more and more apparent that Col. Bundy took up the work of the spirit enemies of Spiritualism at the precise point where he compelled Dr. Child to abandon their work. For one I am determined that the selected tools of the spirit enemies of Spiritualism shall not prejudice that cause, if a fearless statement of facts will serve to prevent it. Read and circulate the facts.

[TO BE CONTINUED.]

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$ 7 24
Joseph Kinsey, Cincinnati, Ohio, 50 00
A Friend 1 00
Mrs. E. A. Burrell, Port Jervis, N. Y. 50



CHILDREN'S COLUMN.

AN INCIDENT ON THE CARS.

BY MRS. ANNIE A. PRESTON.

"Cars stop twenty minutes for refreshments!" called out Conductor Richardson, at Allen's Junction.

Then, as the train came to a dead halt, he jumped down upon the station platform, ran along to the front of the long line of passenger cars, where the engine was standing, and, swinging himself up into the cab, said to the engineer:

"Frank, I want you to come back with me to the first passenger coach and see a little girl that I hardly know what to make of."

The engineer nodded, without speaking, deliberately wiped his oily, smoky hands in a bunch of "waste," took a look at his grimy, dusty face in the narrow little mirror that hung beside the steam gauge, pulled off his short frock, put on a coat, changed his little, black, greasy cap for his soft felt hat—taking these "dress-up" articles from the tender-box, where an engineer always has something stowed away for any emergency—and went back to the coach, as requested.

He entered the coach and made his way to the seat where the kind-hearted conductor sat talking to a bright-looking little girl, about nine years old, oddly dressed in a woman's shawl and bonnet.

Several of the passengers were grouped around the seat, evidently much interested in the child, who wore a sad, prematurely old countenance, but seemed to be neither timid nor confused.

"Here is the engineer," said the conductor, kindly, as Frank approached.

She held up her hand to him, with a winsome smile breaking over her pinched little face, and said:

"My papa was an engineer before he became sick and went to live on a farm in Montana. He is dead and my mamma is dead. She died first, before Susie and Willie. My papa used to tell me that after he should be dead there would be no one to take care of me, and then I must get on the cars and go to his old home in Vermont. And he said, if the conductors wouldn't let me ride because I hadn't any ticket, I must ask for the engineer, and tell him I was James Kendrick's little girl, and that he used to run on the M—and G—road."

The pleading blue eyes were now full of tears; but she did not cry after the manner of children in general.

Engineer Frank now quickly stooped down and kissed her very tenderly; and then, as he brushed the tears away from his own eyes, said:

"Well, my dear, so you are little Bessie Kendrick? It's my opinion a merciful Providence guided you on board this train."

Then, turning around to the group of passengers, he went on:

"I knew Jim Kendrick, the father of this little girl, well. He was a man out of ten thousand. When I first came to Indiana—before I got acclimated—I was sick a great part of the time, so that I could not work, and I got homesick and discouraged. Couldn't keep my board bill paid up—not to mention my doctor's bill—and didn't much care whether I lived or died."

"One day, when the pay car came along, and the men were getting their monthly wages, there wasn't a cent coming to me, for I hadn't been free from the ague, nor worked an hour for the last month."

"I felt so 'blue,' that I sat down on a pile of railroad ties and leaned my elbows on my knees, with my head in my hands, and cried like a great boy, out of sheer homesickness and discouragement."

"Pretty soon one of the railroad men came along and said, in a voice that sounded like sweet music in my ears, for I hadn't found much real sympathy out there, although the boys were all good to me in their way:

"You've been having a rough time of it, and you must let me help you out."

"I looked up, and there stood Jim Kendrick, with his month's pay in his hand. He took out from the roll of bills a twenty-dollar note and held it out to me."

"I knew he had a sickly wife and two or three children, and that he had a hard time of it himself to pull through from month to month, so I said, half ashamed of the tears that were still streaming down my face:

"Indeed, I cannot take the money. You need every cent of it yourself!"

"Indeed, you will take it, man," said Jim. 'You will be all right in a few weeks, and then you can pay it back. Now come home with me to supper and see the babies; it will do you good.'

"I took the bank-note and accepted the invitation, and after that went to his house frequently, until he moved away, and I gradually lost sight of him. I had returned the loan, but it was impossible to repay the good that little act of kindness did me, and I rather guess Jim Kendrick's little girl here will not want for anything if I can help it."

Then turning again to the child, whose blue eyes were wide open enough now, the engineer said to her:

"I'll take you home with me, Bessie, dear, when we get up to Wayne. My wife will fix you up, and we'll write and find out whether those Vermont relations really want you or not. If they do, Mary or I shall go on with you. But if they don't care much about having you, you shall stay with us and be our little girl, for we have none of our own. You look very much like your father, God bless his memory!"

Just then the Eastern train whistled. "All aboard!" was shouted, engineer Frank vanished out of the car-door and went forward to his engine, wiping his eyes with his coat-sleeve, while the conductor and sympathetic passengers could not suppress the tears this touching little episode evoked during the twenty-minutes' stop at Allen's Junction.—*Golden Days*.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

J. G. FICHTE (A German Philosopher.)

GOOD-DAY SIR:—In my mortal life I dealt with philosophy and metaphysics. Whether I did this correctly or not remains for future generations to find out. I tried to simplify facts as they are, developed in the order of matter. To me life was an enigma. The question that agitated my mind was, whether I was a creation of matter or a development of it. By this I mean, whether some unknown-uncomprehended power—forced me into existence or whether I existed *per se* by right of hereditary transmission. As a spirit, I have found that life is a postulate of both these reasons; first, that there is a spirit centre, and from that centre, individual mortal man is developed by the circumstances thrown around him. I want to advise every man, woman, and child, to obtain as much knowledge of general things as is possible, but at the same time to devote their attention to some special object in life, in order that each individual life may be successful in some useful direction. Whatever each individual, in childhood shows the strongest inclination for, provided always that the tendency is not immoral, let him or her be developed in that direction, and success will be the result. I want especially to impress this upon the minds of mortals, that when your spirits come to give an account to themselves of the good or evil you have done in the mortal life, your record will not show a heavy balance against you. To all I say, Reason is the God; intellect, the soul—and the union of both, the grand purpose of a mortal existence. If these are carefully, honestly and conscientiously cultivated, they will make you spirits in the after life whose light, to bewildered minds, will outshine the Sun of the planetary system of which the Earth is a member. In my mortal life, I was inclined to a dreamy, mystical philosophy that needed words to express it; but as a spirit, I have progressed and what I here utter, is intended to help forward my fellow-men in the great career of spirit progression. I am here through love for my fellow-men. My name when here was J. G. Fichte, a German philosopher. I lived from 1782 to 82, and wrote against the ecclesiastical errors of my day." (Extending his hand and grasping ours he said) "Let truth triumph over error. I intend to help to accomplish this. Good-day.

[We take the following account of Fichte from the *American Cyclopaedia*.—Ed.]

"Johann Gottlieb Fichte, a German philosopher, born at Rammenau, in Lusatia, May 19th, 1762, died at Berlin, January 27, 1814. He was the son of a poor weaver, and owed his education to a wealthy nobleman, the baron of Militz. He studied theology at Jena, Leipzig, and Wittenberg, 1780-83, and for ten years obtained a precarious living as a private tutor. While at Konigsberg in 1791, he became acquainted with Kant, of whom he had been one of the earliest and most enthusiastic admirers, and as an application of his philosophy wrote a pamphlet entitled *Kritik aller Offenbarungen* ("Review of all Revelations"), which published anonymously, was generally believed to have been written by Kant himself. In 1793, while residing in Switzerland, he published a work in two volumes "to rectify public opinion in regard to the French revolution." In 1794, he obtained a professorship of philosophy at the University of Jena, through the influence of Goethe, then Secretary of State of Saxe-Weimar. Here he commenced a series of lectures on the "Science of Knowledge" and gave also a course of Sunday lectures on the literary calling. In the same year he published a treatise containing the fundamental doctrines of his philosophical system, and during the next five years his system was matured and completed. By it he immediately took rank among the most original of living philosophers, and as it appeared to furnish a metaphysical basis for progressive, political and religious views, he was considered one of the leaders of the liberal party in Germany. In conjunction with Niethammer, he also published a philosophical journal, in which were inserted views which were considered by many as tending directly to Atheism. The grand-ducal government alarmed at the boldness of his theories, insisted on his removal, and Goethe, though secretly sympathizing with him, felt bound to express his official disapprobation. Fichte resigned his professorship, and appealed to the public in a pamphlet entitled *Appellation gegen die Klage des Atheismus*, which, though proving his deep earnestness, could scarcely be considered a conclusive refutation of the objections raised against his doctrines. He maintained in it that science could conceive the idea of existence only in regard to such beings or things as belonged to the province of sensual perception, and that therefore it could not be applied to God. God was not an individual being, but merely a manifestation of supreme laws, the logical order of events, the *ordo ordinatus* of the Universe. He said it was no less ridiculous to ask a philosopher if his doctrines were atheistic than to ask a mathematician whether a triangle was green or red. From Jena, Fichte went to Berlin, where, by his writings and lectures, he exerted a great influence on public opinion, and after the reverses that befel the German monarchy (1806) he became one of the most conspicuous and powerful anti-Napoleonic agitators. For a few months only (1805) he accepted a professorship at the University of Erlangen, where he delivered his celebrated lectures *Ueber das Wesen des Gelehrten*. While the French conquerors were still in Berlin he delivered in the Academy his *Reden an die Deutsch Nation*, which are admired as a monument of the most intense patriotism and depth of thought. Immediately after the establishment of the Berlin University, in 1810, he accepted a professorship there. In 1813 he resumed his political activity with great success. When at last the deliverance of Germany from French oppression had given him sufficient tranquillity of mind to resume the completion of his philosophical system, he fell a victim to the noble exertions of his wife in the cause of charity. By nursing the sick and wounded in the military hospitals for five months she had become infected with typhus. She recovered, but her husband, who had also taken the disease, succumbed to it.

"To give a succinct and intelligible analysis of Fichte's philosophical system is next to impossible. His language is abstruse and liable to misconstruction, to which indeed Fichte's philosophy has been subject in a higher degree, perhaps, than that of any other philosopher. Thus, for instance, to designate the self-conscious intellect as contrasted with the non-conscious objects of its conception, he uses the personal pronoun "I," as contrasted to the "not I," in English versions generally rendered by the Latin *ego* and *non-ego*; and this was misconstrued by many of his con-

temporaries as a deification of his own individual self, while in point of fact he meant only that which by other moderns has been called the absolute, and by the ancient philosophers the substance. Fichte's philosophy was intended to amplify that of Kant. Kant, in investigating the theory of human cognition, had arrived at the conclusion that the properties of external objects, by which they are discerned and known, are not realities, transferred from without into the human mind, but mere forms of conception innate in the mind. Hence he argued that objects *per se*, or such as they really are, independent of human cognition, are utterly unknown to man. So far as man is concerned, they are only phenomena; that is to say, for man they exist only as they appear to the mind according to its forms of conception (categories) while as *noumena*, or such as they are *per se*, they are unknown and inconceivable. What Fichte attempts to prove is simply this; that between objects as they appear to human conception, and as they actually are, there is no real difference, since the forms of human cognition are identical with the action of the absolute intellect; that objects are the limit set by the absolute within itself in order to arrive at perfect self-consciousness; that the absolute (the *Ich*) is at the same time subject and object, the ideal and the real. Reduced to plainer language, all this would mean that God (the absolute subject, the great active and creative "I") and nature (the "not I") (the aggregate of objects) are united in a similar manner as soul and body; that the absolute intellect pervades all and everything, and that the human mind is an integral part of the absolute intellect. But, clothed in the most singular and obscure formulas, the theory of Fichte was understood by many to mean that all really existed only in the imagination of man, and was in fact merely an outward reflection or manifestation of the workings of the human mind. Such was not his idea, and the term "idealist," when applied to Fichte, has a different meaning from that in which it is applied to Berkeley. That the ultimate consequences of Fichte's system would have led him into a sort of pantheistic mysticism is apparent from his later writings, in which the "I" is much more clearly than in his earlier works set forth as God, and all individual minds only as reflections of the absolute. Applying his metaphysical theories to ethics, Fichte concludes that morality consists in the harmony of man's thoughts (conscience) and actions. Entire freedom of action and self-determination is, according to Fichte, not merely the preliminary condition of morality, but morality itself. Hence law should be nothing more than a determination of the boundaries within which the free action of the individual must be confined, so as to concede the same freedom to others. Law has no meaning or existence without society. The object of society is the realization of the supernal law as conceived by human reason. The most perfect state of human society would be the true kingdom of heaven, since the absolute or God is revealed in the rational development of mankind. It is easily seen how these ethical doctrines of Fichte appeared in practice. Maintaining that self-reliance and self-determination were the only guarantees of true morality, and contending against the assumption of the divine right of political institutions, he furnished a philosophical basis to the liberal political parties who opposed the sanctity of popular rights to the divine right of monarchs. In order to insure the people the greatest possible amount of rational well-being, Fichte taught that the introduction of the most universal education was one of the principal duties of the state. In regard to this subject, his urgent appeals to the German government were highly successful. The identity of the subject and object, or of the ideal and real, as taught by Fichte, became the basis as well of Schelling's nature-philosophy as of Hegel's philosophical system, the former of which attempts a logical construction of the universe from the standpoint of the object (nature), while the other attempts the same from the point of view of the subject (the human mind).

[We feel that our readers will justify us in giving this sketch of the life and philosophy of Fichte. We were in entire ignorance of the principles embodied in that philosophy. On reading this sketch we were surprised to find the communication so fully borne out by the facts. Mr. James knows nothing whatever concerning the life or philosophical system of Fichte. But even if he had, we know that he could not have given expression to those thoughts while in his normal condition and not at all under entranced spirit control.—Ed.]

J. A. GUILBERSON (St. Paula, Ventura Co., Cal.)

SIR:—While it takes a thousand years or more for some spirits to acknowledge their errors, it takes a comparatively short time for others to do this. In full life, health and vigor, and by the bite of a deadly serpent, was my spirit forced from its mortal body. Although scarcely a month or two in spirit life I have realized that I can come back to give my solemn protest against what I taught when here. Like the former speaker [Fichte] I was a German, but I had not the depth—the penetration of mind that belongs to him. Early in my mortal life I was initiated in the religion of Jesus. I became a devout follower of Him! Oh, man! Oh woman! if you could see that blank—that black despair that will strike your spirit in the life beyond the grave, you would be quick—oh! quick, indeed, to relinquish a belief that curses your earth and spirit life and leads you to I know not what. Be warned in time. Oh! that I had the tongue of an angel to woo you from that belief that ruins you mortally and spiritually; and which in the language of Job, "Darkeneth true counsels with many words." I would ask all to think, reason and analyze their religious beliefs. If they do this they will leave them at once; because any person so inclined, that will try to hold converse with spirits will be gratified. Do not accept what the spirits may say as infallible, for you will have both truthful and lying spirits come to you. You must use all your care to discriminate between the two. With the honest purpose of a spirit that desires truth I return here this day. My mortal mind was covered with a cloud which was quickly dispelled by the light of the spirit world. I died from the bite of a rattlesnake. My name was John A. Guilberson, Santa Paula, Ventura county, California.

[Can any of our California friends inform us of such a person?—Ed.]

ELECTRA F. POWELL (Fort Edward, N. Y.)

GOOD AFTERNOON, SIR:—My object in coming here is to set all things right. I have rejoined my husband in the spirit life. I had a son who was a

minister. I have not joined him. There is a gulf between us as wide as that which divided Lazarus and Dives. This son of mine is just as much prejudiced as he ever was; and as a follower of Methodism, whilst my son was a Presbyterian clergyman, upon my advent in spirit life I found John Wesley, the man who founded our sect. He told me that Spiritualism, pure and simple, was the foundation of the spirit life, and that creeds, beliefs and dogmas were worth nothing to our spiritual advancement; that we must rely upon the record made by us in the mortal state. If that was a truthful and honest record, we would immediately enter into contentment; and if it was not so, that we would have to return here and acknowledge through mediums or media our errors, and through that means we would reach eternal happiness. I am glad, as a spirit, to say this, that it is not your profession of belief that will make you happy, but your acts of kindness done to your fellow-creatures.

My name when here was Electra F. Powell, Fort Edward, New York. My husband, who has joined me in spirit, is William Powell, and my son is Walter Powell, formerly of the First Presbyterian Church, of Lancaster, Pa. It has been some three years since I entered spirit life. I hope this will do good. Good-bye.

[We would be glad for any information concerning the earth life of that spirit.—Ed.]

JOHN EDWARD SEMLER (Lafayette, Ind.)

Well, mine friend, how you do? I was shust like the goat shister dot has gone before me; I was a Methodist. I belong to dot religion, put in mine early life Ich been ein Catholic und life up to dot till Ich was converted to Methodist. Ich gleeht nicht to Catholic religion, so Ich shepeak in der class room of de Methodists. It was mine friendt only von change from vot you call him, from Seylloy to Charibidish. Ich tumbled out of von to toder. Makes nicht ouse. Tish all tanned humpug. Ich findt all religion is von tanned humpug. It makes von hell for you in de future. Tere is only von truth mit de whole affair und dot ish you lif right you die right; und te less you knows apout te shpirit to petter off you are according to de priesths. Und now before Ich goes Ich vant to deils the truth. Iushed to shand up in de clash room und tell von lie after anoder. Iushed to shand up vid te tampest hypocrysy. Ich coot tell efery pody to do petter dan I did myself. Vell Ich vant to tell de truth. Ich makes a hell of a shtir out dere vere Ich pelongs. [We reminded him that his swearing was not consistent with his story. He replied:] Ish id not nuff to make a man shwear to be fooled in dot manner? [We were forced in sincerity to confess that we thought so.] My name was John Edward Semler. I pelonged to Lafayette, Ind. I'd ed in 1877, tree yar ago. I made te tollar by my change of religion.

PHALARUS, (A Tyrant of Sicily.)

A BEAUTIFUL DAY TO YOU:—Nothing can be worse in the mortal life than to be born with the idea that you are great, or to be brought up under that influence. It makes you a tyrant in your infancy. You become exalting, and in fact through all ages under the present money system, there could be no greater curse than to be born a rich man's son. Why? Because you are followed by panderers and pimps who are willing to kiss your hands—be dogs—in order that they may live at ease, and follow licentious lives. Such were my mortal surroundings. In the language of one of your poets of the present day.

"The sick that robbed my limbs in cloth,
Had robbed the neighboring fields of half their growth."

I was a tyrant. Why? Because the people had not wisdom enough to know their own rights; and the paganism of royalty blinded their eyes to the real truth. Flatterers—false tongued courtiers—hung like a pall over my mortal existence; and what is the result? None know—none suffer—what I suffer. None know what I have tried to erase. But it haunts me, yes, hangs over me like the hurricanes of the tropics, that I wasted those precious moments of a mortal existence when I should have written something like this. "Phalarus, you have lived for a purpose, but for a purpose that it will take a hell of atonement to satisfy." And oh! sir, if you had suffered what I have for over twenty-three hundred years, you would almost weep tears of blood for an ill spent mortal life. Oh! Licentiousness how deeply I have paid for thee, and for heeding the voices of courtiers and flatterers. Oh! kings and princes, and rich men's sons beware, or your sufferings will be such, as that the far famed sufferings of the Nazarene will be comparatively nothing. The misery of your own actions will sink you deeper than all the hells ever conceived of by priests. This is the honest spirit testimony of one Phalarus, a Sicilian tyrant, who lived four hundred years before the Christian era. All I ask is that mortals will take warning from the voices from the spirit life.

[We take the following concerning Phalarus from the *Nouvelle Biographique Generale*.—Ed.]

"Phalarus, tyrant of Agrigentum, lived probably in the sixth century before the Christian era. This person is as famous in the legends as he is little known in history. Born at Agrigentum, according to the best authorities, he seems like many other tyrants to have risen from a very humble position to the supreme rank; but that he had been a farmer of imposts as Polyer pretends is very doubtful; and that the despotic power that he used most cruelly had been taken from him by Pythagoras, as Jamblicus relates, is with-out doubt a fable. Some anecdotes more or less authentic is all that is known of his reign. Phalarus owes a part of his celebrity to the Letters which have come down to us under his name. These little compositions, stripped of all literary merit, are sufficiently curious, because they represent a kind of sophisticated refinement in the legend of this ferocious tyrant who ate human flesh and devoured little children. For the grand spirit of the times of the Roman Emperors, Phalarus was a man of a naturally mild and humane character, that the necessities of politics and the machinations of his enemies pushed to severe measures. It is thus he is represented in two declamations attributed to Lucian and in the famous letters attributed to Phalarus himself. That a ferocious Dorian of the sixth century before Christ, was the author of the letters written with all the subtlety of a Sophist and in the Attic dialect used under the Antonines, is assuredly incredible. It was believed, however, in the time of Stobius, who cites them several times; and in the time of Suidas, who speaks of them with still greater admiration. Photius, better informed, regards them as apocryphal. It was also the opinion of Politian, who wrongly attributed them to Lucian. Toward the end of seventeenth century the Epistles of Phalarus were

the subject of a celebrated controversy. Sir William Temple had made them fashionable by a phrase of vivid eulogy. Some professors and students at Oxford gave a new edition of it which bore the name of Charles Boyle. A slight line of injustice in the preface of Boyle reached the great philologist, Bentley, who rebutted it with his usual vivacity and demonstrated super-abundantly the non-authenticity of the Epistles of Phalarus in a dissertation which is the *chef-d'œuvre* of classical erudition in the seventeenth century.

[If the foregoing communication is genuine, then it would appear that all that has come down to us concerning Phalarus is untrue. He admits that he was born rich and with the prospect of power and rule before him. It is equally evident that he left no writings, as some have supposed. That he was a licentious and cruel tyrant he admits, and doubtless his tyrannical acts took the direction of extortion and licentiousness. The lesson he returns to teach is one that it would be well for kings and princes and rich men and rich men's sons to heed.—Ed.]

RICHARD BRINSLEY SHERIDAN, (Dramatist and Orator.)

GOOD AFTERNOON, SIR:—In my mortal life I combined the two essentials of success, namely, the positive and negative tendencies of the mind. As long as the positive side of my nature held supremacy, just that long I was successful; but when the negative gained the supremacy I became the slave of luxury and my mortal appetites. Luxury, thou hast overthrown empires! Thou wast the ruin of my mortal life! I started in this world with nothing. I was a mushroom growth from nothing. But I had those talents that forced mankind to acknowledge their worth. After long years of work—solid, substantial work—I reached success. It was too much for me. While I might have made a record that all mankind would have honored, success destroyed me, as it will destroy many mortals that are to come after me. It is far easier for the son of poverty to control himself, under adverse circumstances, than the child of luxury. Luxury will damn him and ruin all his toil for years, because he becomes puffed up with pride. Sir, no man on this mortal plane (and God forbid that I should say it in pride) ever developed in the course of his mortal existence a brighter, keener intellect than I did; and yet that very intellect led me to seek enjoyments that I never craved in my humbler and more prosperous years. This led to my ruin. To use a sentence from Herbert Spencer, one of your latest philosophers: "The more you increase the perplexities of life, the more you multiply the individual wants, and these tend to destroy all true manhood." No human tongue can tell the misery and trouble I endured, when I found my friends, so-called, deserting me, when I failed to hold a certain position. Down, down, down, was the latter part of my wretched mortal existence; and to see men and women who were ready to kiss my hand in the days of my success, coldly pass me by on the opposite side of the streets, was too much for my proud nature. In conclusion I will say, there was no change that ever happened to me as fortunate as the change from the mortal to the spirit life, for it has given me an ease and comfort—a happiness and security—that was unknown to me as a mortal. And I for one say, thank God for the life beyond the grave. My name when here was Richard Brinsley Sheridan. I was a dramatic author, and my principal drama was, "The School for Scandal."

[We take the following sketch of the life of Sheridan from the *American Cyclopaedia*.—Ed.]

"Richard Brinsley Sheridan, an English dramatist and politician, son of Thomas Sheridan, born in Dublin, in September 1751, died in London, July 7th, 1816. In 1762, he was sent to Harrow, whence in his 18th year he went to Bath, where his family had settled, and in conjunction with a friend named Halded, wrote some fugitive pieces, and a translation of Aristænetus. * * * In 1773, he entered the Middle Temple as a student of law, and shortly after was married and retired to a cottage at East Burnham. On January 17th, 1775, his comedy of "The Rivals" was brought out at Covent Garden, and though it failed the first night, speedily became the universal favorite it has ever since remained. It was followed the same year by the farce of St. Patrick's Day, or the Scheming Lieutenant, and the comic opera of "The Duenna," which had the then unparalleled run of 75 representations during the season. In 1776, with his father-in-law and Dr. Ford, he purchased Garrick's share of Drury Lane. In the following year he brought out "The School for Scandal," which placed him at once at the head of comic dramatists. This was followed in 1779, by a monody on the death of Garrick, and the farce of "The Critic." Embracing the principles of the Whig party, his first service was in connection with a periodical called "The Englishman." In 1780 he was elected a member of Parliament from Stafford, and entered the ranks of the opposition to the administration of Lord North. His first speech, in reply to accusations brought against him for bribery and corruption in securing his election, disappointed both his friends and his enemies. He rarely spoke after this, and only after great preparation. In 1782 Lord North went out of office, and in the short-lived ministry of Rockingham, which followed, Sheridan was one of the under-secretaries of state. After the accession of Shelburne to the treasury, he, with most of the friends of Fox, resigned. In the coalition ministry of Fox and North in 1783, Sheridan was secretary of the treasury, but retired on the accession of William Pitt. Parliament having been dissolved he was one of the few adherents of the coalition that were re-elected in 1784. On February 7, 1787, Sheridan brought forward the charge against Warren Hastings, touching the spoliation of the begums or princesses of Oude, in an oration which was the greatest effort of his life, but no good report of which exists. In the trial of Hastings Sheridan was one of the managers of impeachment, and made a second oration little inferior, which lasted four days. In 1790 he was re-elected to Parliament from Stafford. A rupture took place between him and Burke, caused somewhat by a mutual jealousy, but ostensibly by a difference of opinion on the French revolution. In June, 1792, his wife died, and in 1795 he married a Miss Ogle, daughter of the Dean of Winchester. His careless and extravagant style of living resulted in pecuniary embarrassments, and irregularities of his private life placed him under the ban of public opinion. In the House of Commons he vehemently assailed the administration, but at the time of the mutiny at the Nore lent it his support. In 1799 he brought out the play of 'Pizarro,'

[Continued on the Sixth Page.]

The child is the epitome of the matured being, and should be so treated as to be permitted to develop and grow in accordance with the natural laws relating to its physical, mental and moral welfare. Any teaching that interferes with the full and complete operation of those laws is a crime, the evil consequences of which are inevitable. Nature is inexorable in her requirements, and neither excuses ignorance nor tolerates interference with her operations to suit the interests or prejudices of any portion of her rational children. The man or woman who says, or the class of persons who say, to their fellow beings, whether children or adults, "You must believe thus and

so—you must do this or that—or you will be damned," are unfit to lead and teach the people. They are blindly ignorant or wilfully bent on the attainment of power, either of which is subversive of the dearest interests of humanity.

Children should be taught that it is their duty to seek to know that which is true and right, and to act accordingly. When told that anything is right or wrong, the reasons for so considering it should be stated and the child's reason be appealed to for approval or disapproval. If a child is taught to do a thing because it is right or to refrain from doing a thing because it is wrong, and it acts from an intelligent understanding of the fact, that child will become a man or woman who will have no incentive to wrong thoughts or wrong actions; for growing and expanding in accordance with nature, not man-made laws, his or her whole life and being will be in harmony with natural perfection. But who, as the current of early education now flows, thinks of giving the cultivation of reason the pre-eminence over the subordinate attributes of the human mind? It has been truthfully said:

"This education forms the common mind,
Just as the twig is bent the tree's inclined."

When those lines were penned, education had not advanced to the point of recognizing natural laws as a factor in the attainment of human happiness. Mankind were taught to believe that the universe was governed by an arbitrary being, whose individual presence and acts, governed mundane as well as celestial affairs. Being an individual similar to man in form and attributes, it was impossible for him to be present everywhere at one time, and there arose the necessity of supplying him with subordinate help, to administer the affairs of the Universe, and as he needed human help to administer human affairs, human representatives volunteered in superabundant numbers, to assist God in governing his human creatures. And a pretty condition of affairs, truly, have these ministers of God made of their self assumed exercise of divine authority. As it was a prime necessity for these usurpers of Nature's prerogatives to prevent as far as possible the manifestation of wisdom and beneficence, which ever attends conformity with Nature's requirements, they besieged the nurseries of the world, and set about bending every sprout and twig, that was seeking to grow upward and outward to enjoy the air and sunshine, which mother Nature had so bountifully supplied for their enjoyment. What has been the result? The world has been filled with stunted, twisted, crooked, unsightly, ill-shaped, barren and abortive specimens of humanity, with only here and there an exception. But as time goes on, these exceptions are becoming rapidly multiplied, and it is not too much to hope that at no distant day, in this land of enlightened freedom at least, nature not man will govern in the education of youth as she governs in all other matters. The period of tender childhood, the most momentous period of human life, is that in which the destiny of the immortal being is largely fixed. During that period, more than during the remaining mortal existence should nature be permitted to exert her fullest influence. If it is answered "Man is as prone to evil as the sparks to fly upward," we reply, that is not true of men and women, who have been brought forth, and tutored in youth, in harmony with the natural laws which govern human happiness. Where men and women are so prone to evil, it will ever be found that they have grown to be so, through the perverting influences of erroneous physical, mental and moral training in their tender years of childhood.

We would not be understood to inculcate the idea that proper youthful training is sufficient to secure the happiness of those who are fortunate enough to receive it; we know it is not. Men and women are as a general thing, but grown up children, and are more or less influenced by their surrounding conditions, at every period of the mundane life. The work of education should begin in accordance with Nature, and continue so until the end. Every thought, word and act should be influenced by the one consideration of contributing to the common good of humanity. Teach your children to be true for the love of truth, not from fear of punishment—teach them to act rightly for the love of right—teach them to think less of themselves and more of humanity—teach them to be industrious, frugal and plain in habits, pointing out the blessings that such virtues procure, not more for their individual welfare than for the welfare of their kind—teach them to think for themselves—teach them to act in accordance with the dictates of their reason—teach them to know what true liberty is—and they will live to honor and bless you—to honor and profit themselves—and to become the benefactors of their race.

On the other hand teach them to depend upon the lead and guidance of others and they will become dwarfed, stunted and enslaved—incapable of judging for themselves and incapable of helping others. Not only so, but in their perverted condition they will become the enemies and opposers of those who, having escaped the misfortunes to which you have subjected them, seek to push forward the car of progress; and humanity is thus compelled to suffer untold misery for lack of that knowledge which your narrow and contracted teaching has denied to them. Cease to use all your efforts to bend the twigs which Nature intended should not be bent, but destined to grow erect and expand without hindrance.

The only true guide of man is Reason, and he or she who discards Reason as their guide will find

themselves in the end obliged to recognize and admit that great truth.

This is the grand lesson that returning spirits teach. Will mortals heed that lesson and avoid the consequences that must unavoidably attend the disregard of that spirit teaching? It is not true that another can answer for your neglect or violation of the natural duties incident to your existence. Those who teach that irrational fallacy, whether wilfully or ignorantly, are the enemies of their fellow beings, and terrible will be their recompense therefor. It is marvellously strange that a delusion so utterly inconsistent with natural justice should have obtained the hold it has done on the human mind. It being absolutely groundless, it must give way to the light of the facts with which translated spirits are flooding the earth.

Then prepare your children for the new day that is before them, and think not to postpone that day by your refusal to recognize its approach. Abandon the errors of your past career—surrender to the inevitable—and become true helpers in the great work of human progress. Fail to do this, with the blazing light of supernal wisdom shining full upon you, and you cannot fail to realize sooner or later that you have been guilty of the crime of crimes—that of misleading and deceiving your fellow men in the sacred name of truth.

Cease teaching dogmatic religion, at least to helpless infancy, and save yourselves from the responsibility of cursing those helpless innocents with your soul crushing falsehoods.

We write in no spirit of unkindness towards those who are following in the paths marked out for them by those who preceded them; but not to point out the certain disappointment that awaits them, and those who trustingly follow their lead, would be the act of an enemy not a friend. The day of dogmatic religion, among enlightened people has past. Too long has it already lasted—too long has it misled and wrecked the happiness of humanity. Let it become a thing of the past.

REINCARNATION IN A NEW LIGHT.

We invite the special attention of our readers to the remarkable spirit communication given through Mrs. Booser's mediumship, which we publish in another column. How far it correctly explains the most interesting subjects which it embraces we have not the phenomenal data to judge, but so significant do we regard that explanation of some of the most complicated spiritual questions that we deem it well to invite the special observation of our readers to the phenomenal facts which may throw light thereon. It is certainly the newest and most reasonable theory in regard to the much disputed point of the reincarnation of spirit beings.

In view of such spirit revelations of undreamed of things, it is difficult to conceive the point, at which the new field of knowledge that Spiritualism has opened up, will find its limitations. We thank the Creative Intelligence, that we are permitted to live and labor in this auspicious hour of human progress. Oh! grant that we may do something worthy of our high privilege, is our constant prayer.

Col. Bundy at Cedar Rapids, Iowa.

MECHANICSVILLE, IOWA, Sept. 10, 1830.

To the Editor of Mind and Matter:

I wish to criticize a sentence in the lecture of Col. J. C. Bundy, of the *Religio-Philosophical Journal*, delivered Sunday morning, 5th instant, at the Spiritual Camp-meeting, Cedar Rapids, Iowa. It was the only sentence in the whole lecture which the Colonel deemed of sufficient importance to emphasize and repeat; and as this sentence contains nothing which has any practical value to the cause of Spiritualism, one can readily infer how very insipid the performance was.

Here is the Colonel's language:—

"Twere better to spend less time in looking after new phenomena and more in reflecting on what has already been witnessed." No qualification was made, no explanation given. The inference, therefore, is, that the remark was meant to apply to all mankind. If the idea contained in the sentence were reduced to practice it would effectually block the wheels of progress, prevent the exercise of the gift of mediumship in its present phases, and prevent the development of new mediums. His manner clearly indicated that more was implied than expressed by his words. They have no practical value to confirmed spiritualists, since they visit mediums for the purpose alone of communicating with their spirit friends, and not for the purpose of getting tests to confirm and strengthen a declining faith in the genuineness of mediumship and the truths of Spiritualism.

If Col. Bundy meant his remarks to apply to skeptics and new investigators, he would deprive them of the only means by which they can be convinced of its truths. It is like depriving a man of oars and then expecting him to row his boat against wind and tide. It is the phenomena alone that makes converts to Spiritualism.

I have never heard tell of any one being convinced in any other way. Hence the conclusion is irresistible, that Col. Bundy, though an editor of a Spiritual paper, is either unfriendly to the cause he pretends to advocate, or he is incompetent for the position of advocate of a cause whose fundamental principles and prime factors of success he does not understand.

I understand Col. Bundy's position toward phenomenal Spiritualism to be essentially the same as that of the orthodox churches toward the Bible, which they claim "contains the only and the sufficient rule of faith and practice." Nothing further is needed in the estimation of either party. Will Col. Bundy please inform us what good is to be accomplished and what evils averted by discouraging physical phenomena? Certainly he ought to be able to give the best of reasons for opposing the only agency that has made Spiritualism what it is to-day. Has it lost its potency? Are spirits less willing to communicate to-day than at any former period?

Would it be the part of wisdom for mortals to

get themselves out of the way of a movement inaugurated and carried forward by the immortals?

In conclusion, allow me to express my high appreciation of the lectures delivered by Miss Susan B. Johnson, of Minneapolis, and Dr. Watson, of Memphis, who were in attendance at the meeting and gave it whatever of interest and success it possessed.

J. C. BARDOFF.

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM

According to the Christian author, Lundy, in *Monumental Christianity*, "It is a curious and instructive fact that the Jews had symbols of the Divine Unity in Trinity, as well as the Pagans, and that the sacred name Jehovah properly resolves itself into but three letters, J. H. V. which signify the Being who revealed himself as He who was, is, and is to come." This, of course, included the he-she of the Lord in masculine and feminine attributes. The three fold male principle or masculine cross included the Father, Son, and Holy Ghost in unity. It was the rod of God with the two witnesses, or testes in God's covenant of circumcision, and the earliest origin of the Trinity. Hence the mystical oneness in all the three of antiquity—of him who was, is, and is to come, including, in the kingdom of heaven, the grain of mustard seed, which a man sowed in his field and the leaven which a woman hid in three measures of meal. He that hath ears to hear let him hear.

"Why do ye not understand my speech? Because ye cannot hear my word," says John. So much is God's word in the involution of the mysteries, that when he spoke from heaven, some said it thundered, and others said that an angel spoke. Some thought that it was the archangel's trump and the judgment of this world, and the casting out of the Prince thereof, while some thought it announced the good time coming if we wait a little longer. The engineers of the churches have never been at all backward of adopting the little joker in doing God's word, and of adopting all the by-ways that led into Egypt, or into the slough of despond, claiming to be a progress from the primaries. "The church did not hesitate to use familiar Pagan symbols adapted to her need," So Lundy thinks that the end justified the means by thus furnishing the Christian babes with Pagan milk, and thus does he throw a sop to the three-headed of the church, whose flaming sword turns every way to keep the Garden of Eden.

As per "Keys of the Creeds," "The Sun is made man and in man's form undergoes on earth the vicissitudes to which he is subject in the heavens. He suffers death on a machine whose shape is the most ancient and universal symbol of the sexual order of Nature. He is buried, but not for long, for presently he rises again, and ascends into heaven, mounting higher and higher as midsummer approaches, and takes the post of honor 'on the right hand of the Father' of Light, as supreme arbiter of life and death, or judge of quick and dead," for the Sun has but to withdraw his rays, and the world is wrapped in death; to restore them and it blossoms into life—"whose kingdom shall have no end."

If mankind are ever to be redeemed from the old superstitions, they must know these things. By knowing the truth, the truth shall make them free. They must know how to sit on the twelve thrones of the heavens, to know how to judge the twelve months of the year—how to put off the old man and how to put on the new—how to see the Saviour in shining apparel, and how in the sombre hue—how to bury him in the garden where never yet man was laid, and how to see him rise from the East as did the God of Israel before him. By a knowledge of all these things we may see whereunto the word will grow, so that we may no longer sit in the dark valley and shadow of death, but the Light shall spring up with good tidings of great joy which shall be to all people.

Says Lundy, "Early Christian art was very timid and cautious about representing the divinity of our Lord under any human form. Even his humanity was rather an ideal type than an actual portrait. Symbols of his divine nature and mission were first and most frequently used, as the monogram, the Lamb, the Fish, the Lion, the Anchor, the Lyre, the Vine and the Palm. Then we have figurative or allegorical representations of him under the forms of the Good Shepherd, Orpheus, Apollo, or at least of youth blooming in immortal beauty of whom Isaac may also be the type." Isaac signifies "laughter," and it may be that inextinguished laughter shakes the sky over the ninemphs of Christendom who are caught in the thicket where Isaac stood as the type of the Ram of God to take away the sins of the world. God's Word is so much hidden "in a thicket" that it will never be found according to the letter, except in the superficial parts, to meet the exigencies of those who were incapable of the more open vision.

Elias, the first-come in the Messianic mysteries, was the "Lord of hair," and the same as Helios the Sun, "the strong God," the same as Samson in the strength of his "seven locks," and when the Sun-Christ was transfigured, Moses and Elias were at hand in the drama to do the Word as it is in Jesus, when the voice from the cloud proclaimed Him as the beloved Son. Interchangeably, he is one with the Sky-Father. "Wherefore he is God, being of the substance of God." It was very convenient for the "Angel of the Covenant" to wrap himself in a cloud, where the Shekinah abode, for God Himself had said that He would dwell in the thick darkness, or if the Light shined into the darkness, the darkness did not comprehend it; yet nothing can be clearer in the full evolution than that the Sun of righteousness, with healing in his wings, was the Sun-Christ of all antiquity.

As Biblical dreams are of the same authority as the wide-awake Word, so Esdras had a dream wherein his man of high-stature waxed strong with the clouds of heaven, and when he turned his countenance to look, all things trembled that were seen under him. And whensoever the voice went out of his mouth, they all seem to have been scorched, as were Aaron's sons, with strange fire from the Lord. The psalmist sings this man of high-stature as having a smoke out of his nostrils and fire out of his mouth devoured. Then the earth shook and trembled; the foundation of the hills were moved and shaken because of his wrath. According to St. John, when Gog and Magog gathered their hosts together to battle, and compassed the camp of the Saints about and the beloved city, fire came down from God out of heaven and devoured them. So on every

hand do we see the mythological machinery of the Sfin. The four winds of heaven blow where they listeth to turn the mills of the Gods on the wheels of Ezekiel. The potent Man of Esdras sent out of his mouth a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast sparks and tempests, and all were mixed together. This is the same God-Man that spake from the Burning Bush, and each year melted the earth with a fervent heat. The Man of high-stature comes up from the midst of the sea as rises the heavenly-Venus from the sea in pure linen clean and white. As were the Signs from the East, so then "shall My Son be declared, whom thou sawest as a man ascending, who stood upon the top of the Mount Zion, so that we may see that much of Christianity was built upon the mythology of Esdras, whose Son of God could be seen only in the day-time. The ten tribes go into a further country, where never mankind dwelt. They stood for the earlier ten Signs before the later twelve-fold division of the Zodiac, or twelve thrones of Israel, in the congregation of the Lord. Coloaso found that the Book of Enoch supplied much of the foundation of the Christian building, which, indeed, presents the lively stones built in from all the preceding mythologies.

As the Dodonean oaks were the mediums for the voice of Jove, so Esdras sat under an oak on the third day to hear the voice of God, out of the bush, "And I said Here am I Lord. Then said he unto me, in the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt, * * * and showed him the secrets of the times." The God-man rising from the sea, the same is he whom God the highest hath kept a great season. "For the world is divided into twelve parts," and astrologically considered, the twelve Apostles have each a sign as a throne in Israel from which to judge the world. According to Philo the word "Israel" signifies "seeing God," and as the Sun passed through the twelve signs, each sign with its spirits, or stars saw the Lord. Almighty is his name, the King of glory, the Lord mighty in battle, who lifted the gates as he rose from the sea, and from his fierce wrath made the night-hosts to flee.

"Thus the Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine. He smote his enemies in their hinder parts, and put them to perpetual reproach." These enemies were the third part of the Stars of heaven which the Dragon's tail drew and cast them to the earth, wandering Stars to whom is reserved the blackness of darkness forever. Each sign in heaven was a house of the Lord, or of his angel, or of the spirits of the just made perfect. In my Father's house are many mansions, and to set thine house in order was to be ready for the Bridegroom coming out of his chamber, and rejoicing like a strong man to run his race over the highway of heaven—the path of the Sun—who was the true Light which lighteth every man that cometh into the world in correspondence with the Day-Spring in the soul. He was the Son of man which is in heaven in cross with the mystic Serpent as lifted up by Moses, or the dramatic person in that name, and those who knew how to believe in him were initiated to have the eternal life, while "the world is set in darkness, and they that dwell therein are without light," and knew not how to receive heavenly things. It required a Master in Israel to know how to do God's Word through the words of the wise and their dark sayings. It was necessary to incline the ear to a parable when the voice from heaven was through cloven tongues, and the Holy Ghost sat on a great variety of media so that all could hear the Word in his own tongue, Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, etc., as a manifestation of the Spirit, and the wonderful works of God, inasmuch as the young men saw visions and the old men dreamed dreams with wonders in heaven above, and signs in the earth beneath—blood and fire, and vapor of smoke. The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord, shall be saved, but you must be sure of the only name given under heaven whereby to be saved. The Lord had a variety of names, but in the mysteries or Wisdom of the initiations the name to the "open sesame" must be in apt relation to the signs or you would miss the going in to sit down with Abraham, Isaac and Jacob, for broad was the way to the Lords many and Gods many; and many there be which go in thereat, because strait is the gate and narrow the way, which leadeth unto life, and few there be that find it. Let every one have his face set towards the Sun if he would find the key to the kingdom of heaven; to the throne of God and the Lamb, even though you wander forty years in the wilderness and come out of much tribulation, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water which gush from the same Rock which followed Moses when the children were all baptized, to him in the cloud and in the sea, having the natural on the one hand and the spiritual on the other. In believing on this wise as the Scripture hath said, out of his belly shall flow rivers of living water. It was on this wise, too, that Moses and the prophets spake of the coming Man in each aspect of the year, or in the clouds of heaven, prelude by one Anna, a prophesess of great age in the Babylonian cycle, traceable to some 2,000 years before our Christian era. Even in those early days she departed not from the temple, but was in service day and night and gave thanks to him who was, and is, and is to come.

Testimony in Behalf of Alfred James.

CHESTER, Pa., Sept. 18, M. S. 33.

Dear Bro. Roberts:—Allow me to bear testimony to the genuineness of Alfred James' mediumship. You will remember that while I was seated at the organ in your office a few days since, he stated that there was a spirit standing at my back, who said his name was Hayden. I had been playing, (before either yourself or the medium came into the room) Hayden's Kerie, in E flat No. 1, in compliance to the request of Bro. Bliss, for "some of that grand old music," and being in the spirit on that day, as the good old church folks used to say, we both were much affected by a remarkable influence. Now comes what to me was a beautiful test. I know that the medium was not aware that I had been playing Hayden's music, also that he is my favorite composer of that class of music, and that nearly all the best sacred pieces I have committed to memory, were written by that author, a fact which I did not appreciate until after leaving your room. So much for the truth.

THOS. P. NORTON.

REINCARNATION.

BY THE SPIRIT OF DR. C. H. CHAPIN, THROUGH THE MEDIUMSHIP OF MRS. M. K. BOOZER, GRAND RAPIDS, MICHIGAN.

Earthlives of misdirection furnish the only instances of this singular fact in the realm of spirit. Were Napoleon to again be reincarnated, having learned the great law of happiness, universally recognized in the life beyond, that all depends on our work of lifting up our fellows and advancing their joy and well being, his earthly career having been one of terrible violation of this law in the interests of an inordinate ambition, destructively resulting in misery and suffering to others, the great incentive to this action would be the making amends for the past in a practically righteous and well ordered life through exactly opposite methods. Let us look at the case of a murderer. Spirit-life furnishes no mask for the criminal as does earth life, and the one who may through his secretiveness here escape legal penalties, and hide his crime from the light of day, is known there as seen by the penetration that reaches depths and causes. The sensitive being writes in the suffering which his guilt has entailed on him, and the desire is ever present to live over anew, a life that was mispent and misdirected; and by being observant of those laws which ensure lasting and growing happiness, build up again, through a knowledge gained by suffering, a purified individuality which can unobstructedly work out its aspirations and desires, and thus solve in a constant joy and happiness the problem of his own destiny. Otherwise, the same causes that annul happiness, also act as a destructive and disintegrating force; and as the man through great losses and afflictions loses his reason, so the spirit through these annihilating agencies is unable to preserve his individuality; like your suicide, he has no desire for its preservation when accompanied by this continuous and intense suffering and remorse. With the knowledge of this horrible and dark beyond, staring him in the face, deformed by the scars of his earth-life, and knowing that the past and its present effects can be obliterated through the processes of a new though complex life, he naturally seeks his opportunity, which we will now describe.

I here introduce a theme, in regard to which, as a physician, I ask your indulgence for my plainness of speech. I wish you to consider the condition of woman in pregnancy. Preternaturally sensitive in every direction, she lives a new and greatly intensified life in many ways, but most so in respect to those invisible forces that are indispensable to the production of the new being, and especially in regard to its spiritual nature. This is a condition requiring constant and new magnetic supplies; and she draws these invisible forces, not only from the human, but from the animal creation around her. Of course those nearest in her immediate surroundings, supposing all things equal, are like to be the most perceptibly affected; which accounts for the very common incident of the husband's sickness at such times. This absorption does not stop with mortal surroundings; but, as the two worlds are so interlaced and fringed together that it is well nigh impossible to draw the line of demarcation between them, her support comes from spirit sources as well. This condition is one very similar to that of the mediumistic sensitivities, requiring constant sustenance to repair the waste inseparably connected with the exercise of their powers. This force we call magnetism is constantly eliminated; and those with whom mediums more intimately associate, or mingle with in ordinary business relations, either absorb it, or in turn supply it to them. A degree of sensitiveness is thus cultivated, which is universally illustrated in the complaint of draft and exhaustion from the elimination of this vital force. A mutual exchange is nature's beautiful law, but in the inharmonious and disease-infected conditions of earthly undeveloped and imperfect, such is rather the exception than the rule. When it does occur, as it will in the presence of certain persons, there comes a quick recognition of the life-inspiration in a returning glow of vigor, exaltation and strength. So much is one a process of death and the other one of life, that, unless the medium understands this unending law and adapts himself or herself to it, the blind exercise of mediumship with its possessor driven listlessly by the wave of circumstance, will, through accumulated pain and suffering, most surely shorten life.

Now, at this time, when desire for magnetic support makes her in a preternaturally receptive condition, comes the soul who seeks a new life by reincarnation. Assuming the utmost negative and passive state, and sinking, so to speak, the positiveness of his ordinary individuality into this extreme passivity, he allows himself to be drawn under the influence of the strong power and absorbed with the new being—giving an entire surrender of his past and present selfhood to nature's wonderful processes in the evolving of a new life. Here again is illustrated the similarity of the two conditions of mediumship and pregnancy, in the action of the invariable law affecting the returning spirit. As all who have investigated the phenomena of Spiritualism know, the moment the controlling intelligence takes upon itself or becomes en rapport with the medium's fleshly personality, it suffers anew that particular phase of pain and distress that preceded its exit from life, and feels the strong impulses which were then distinctively and peculiarly its own. At the time this reincarnation occurs, the element, characteristic or peculiarity which is the distinguishing quality of his individuality, as well as the predominating impulse of the returning spirit, is sensed with unusual vividness by the mother. These maternal experiences are characterized as "longings." I remember a case mentioned in an old medical work, where the prospective mother being seized with an uncontrollable desire to eat human flesh, actually killed her husband and eat a piece of his arm. The case came into the courts, and through medical testimony the woman was acquitted on the ground of temporary insanity, induced by her peculiar condition.

The law governing the reincarnation seems intense in its action at the moment the reincarnating spirit allies itself to the mortal, feeling overpoweringly, as we have said, the impulses of the flesh as manifested in its earthly life. Its operation in regard to the mother is, that if she yields to those so-called abnormal impulses, the harmony obtained through their natural temporary gratification, preserves the child from mark or deformity. On the other hand, if she restrains the impulse such mark or deformity is almost sure to be stamped on the child. Thus through the law of

compensation, Nature in her most delicate processes seeks to ultimate perfection, as in all her works.

The fetal growth then, from this time on, presents to the eye of the spirit two individualities connected with the one physical body: the natural product of the father and mother, and the reincarnated spirit. As the child grows and takes its place among its fellows, it is very seldom indeed the latter ever has a recollection of its previous existence, so completely has it been submerged in the new combination. This twin spirit, incorporated in the one physical, accounts for all the phenomena known as "the double." We also see the same principle evolved and expressed in all departments of nature below man, as in double fruits and flowers.

But while this double life thus goes on unobstructed in the mortal, a great change occurs through the phenomena of death. Then the two spirits take up their places in spirit life distinctly individualized: the one as formed from its natural earthly conditions; and the other, the second time ushered into spirit-life—now purified and cleansed of that which hindered its effort for happiness when on its first trial, prepared to evolve the happy destiny which awaits those only who are righteously obedient to natural law.

EDITORIAL BRIEFS.

Send two 3-cent stamps for a sample of Bliss' Collection of Spiritual Hymns to James A. Bliss, 713 Sansom St., Philadelphia, Pa.

NEXT week we shall publish the certified account of a remarkable cure effected through the mediumship of Mrs. Lizzie Lenzberg, at Schooley's Mountain, N. Y., a few weeks since.

SPIRITUAL HARMONIES.—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

MR. HARRY POWELL, the celebrated slate-writing medium, is meeting with good success in Cleveland, Ohio; is located at present at No. 51 Rockwell street. Will be at Detroit, Mich., Sept. 29th. Address him, until further notice, at 204 Woodward avenue, Detroit, Mich.

DR. W. L. JACK, of Haverhill, Mass., has just removed in the vicinity of Lake Pleasant, a large tumor which the old school doctors said must kill the patient. The patient is now doing well and walking about, it being done by spirit power. Parties desiring replies to letters must send two three cents stamps to insure reply. No notice will be taken of postal cards.

At Sheboygan Fall, Wis., on Sunday, Aug. 19th, the controls of Mrs. Ophelia T. Samuels gave, through her mediumship, a graphic account of a materialization seance that took place at this office this last summer. She writes that the "head deacon" of the society in that place is an aunt of Katie Rublee who materializes so perfectly at Mrs. James A. Bliss' seances.

We would call attention to Mr. James A. Bliss' advertisement on the seventh page of this paper, where he offers to supply societies, circles and seances with his popular hymn book at the unprecedented low rate of \$1.50 per hundred. There can be no excuse now for not putting hymn books into the hands of those who attend spiritual meetings. Send two three-cent stamps to him for a sample book.

THE Lake George (N. Y.) Campmeeting is in session, to continue through the month. The grounds are situated on the site of old Fort Gage, overlooking Lake George and the town of the same name, which is the capital of Warren county. It is one of the loveliest and most romantic and historic spots in America; and though this is the first season, we expect to see it equal Lake Pleasant, Massachusetts, in point of numbers and popularity in a few years.

THROUGH the kindness of Mr. Cornelius E. Bliss, of Providence, R. I., we have been furnished with a lock of course black hair, which he asserts he cut with his own hand from the scalp of the materialized form of the Indian girl Bright Star, who materializes so perfectly at the seances of Mrs. Ross, of that city. There can be no doubt whatever that the hair is from the head of an Indian, and we shall keep it among our choicest mementoes of spirit materializations.

We have received a file of the *Dryden Weekly Herald*, containing a full account of remarkable tests given at McLean, N. Y., last month, by J. Frank Baxter. The tests were with few exceptions recognized by people in the audience. We regret that our columns are so full that we cannot give the tests and recognitions entire, but any persons interested can in all probability, obtain a file of these papers by addressing *Dryden Weekly Herald*, Dryden, Tompkins Co., N. Y.

It gives us great pleasure to announce to our readers, that we have received at this office a number of letters from parties interested in founding a "Home for Worn out Mediums," pledging money towards such a worthy object. Our columns are so full that we shall be obliged to lay this matter over until next week. If mediums and medium's friends will show themselves in earnest about this matter, it will take but a short time to obtain the means to provide a comfortable home for the veterans who have "borne the burden in the heat of the day." Speak out friends and let the good work go on.

CORRECTION.—A grievous error was committed by our proof-reader last week in Mr. B. B. Hill's article on "Spirit Materializations." It occurred in the next to the last paragraph; three words of vital importance were omitted. It read thus:

"However erroneous these false theories prove to have been, the effect on the mind, which is the result of ages of crystallization, except through some overwhelming evidence." It should have read, "which is the result of ages of crystallization, cannot be overcome except by some overwhelming evidence." We trust Bro. Hill will pardon the error of our omission, which, in this case, is as bad as the sin of commission.

MR. AND MRS. ALFRED JAMES have removed to No. 111 South Second street, Philadelphia, where they have resumed their materialization seances, after a rest of some months. We had the good fortune to be present at their seances of Friday, Sept. 17, and Tuesday, Sept. 22. The manifestations of spirit presence were many and most absolute. Mrs. James in both instances alone sat in the cabinet. For the short time that Mrs. James has been developed for spirit materialization, we regard her as a medium of extraordinary promise. These two seances were the first held in their new room, but the spirit power was ample to overcome every disadvantage. At the first seance the cabinet was not well adapted for the work of the spirits and had to be altered by them, they using a force, in carrying out their purpose, of supermundane power. At the latter seance the cabinet was changed so as to give them space for unobstructed movement and the manifestations were remarkable. Twelve or more forms appeared out in the room, of which five were males of powerful size and strength. Not a form that appeared bore the least resemblance to the medium. The circle was a most harmonious one and hence the success that attended it. We trust this just testimony in Mrs. James' behalf, will not call down upon her, the untruthful attacks of the Bundyite crew, as our testimony in Mr. James' behalf did. If it does, so much the worse for the Bundyites. Mr. and Mrs. James give their seances every Tuesday and Friday evenings, at the above-named place. Admission fifty cents.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
111 S. Second St., Philada., Pa.

[Continued from the Third Page.]

which is largely a translation from Kotzebue. Sheridan supported the short-lived ministry of Addington, and in this differed from Fox, between whom and himself a feeling of reserve and even alienation had been for some time growing. In the ministry of Grenville and Fox, which succeeded the death of Pitt, he accepted the comparatively unimportant office of treasurer of the navy. He was elected from Westminster after a severe contest; but in 1809, while speaking in the House of Commons, he saw himself involved in almost total ruin by the burning of Drury Lane Theater, in rebuilding which he had already loaded himself with debt. In 1812 he failed to be re-elected from Stafford, and this filled up the measure of his ruin. His health had been destroyed by drink, and his spirits were depressed by harassing duties. His books, his furniture, his presents, were sold or passed into the hands of pawnbrokers; even the portrait of his first wife by Reynolds, went out of his possession; and he was imprisoned two or three days for debt. While in his last illness, an officer arrested him in his bed, and would have carried him to the sponging house, had he not been threatened with prosecution by Sheridan's physician. He died near his sick wife, deserted by all except his medical adviser, and Peter Moore, Rogers and Lord Holland, the few friends who had remained faithful to him in his misfortunes. He was buried in the poet's corner in Westminster Abbey.

[Neither the medium or myself had any knowledge of the facts contained in that account of the life of Sheridan. Indeed beyond the name Sheridan, we neither of us had any knowledge of his career. Under those circumstances, who can question the identity of that returning spirit. In saying he sprang from nothing, he alludes to the fact that his father, offended at his first marriage did nothing to assist him. What a deeply instructive lesson that spirit communication conveys to those who pursue the phantoms of ambition, wealth and sensualism. Well did this spirit say, "For one I thank God for the life beyond the grave." What a failure otherwise that great and brilliant life would have been.—Ed.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.

Dr. A. B. Dobson.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit-tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
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BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.
B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.,
266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.
Yours truly,
HARRY C. GORDON.

PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second street. Test circles every Monday, Thursday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by travelling mediums to give seances &c. in this hall, by addressing A. James, care of MIND AND MATTER, 713 Sansom Street, Philadelphia, Penna.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; and Evening at 7:45, at Carriers Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peebles, September 8, 12, 19, 26; Cephus B. Lynn, October 3d and 10th; Abbey N. Burnham, October 17, 24, and 31. Alfred Weldon, Pres., Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Hohlock. Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss. Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00.

Dr. Roxiana T. Rex. Healing and Test Medium, 440 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon. Materializing and Slate Writing Medium, 591 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia. Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

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Mrs. Carrie Crowley. Trance Test Medium, will give select sittings daily from 9 A. M. to 6 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton. Trance Test Medium, No. 428 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

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Mrs. L. M. Spencer, Unconscious, Trance, Test, Business and Healing Medium, No. 470 East Water Street, Milwaukee, Wis. [Mrs. Spencer offers to give a sitting or treatment free to any person who will subscribe for MIND AND MATTER.—Ed.]

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ANNOUNCEMENT

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Only a little—a word—yet is more
To me than the millionaire's gilded store;
For 'tis not of earth—by a soul it is given,
And by angel hands is recorded in heaven.

Only a little—yet ever imparts
Knowledge that strengthens the faith of true hearts,
And dispels despondency, doubts and fears,
Opening the future far into the spheres.

Only a little—and yet schools the mind
Eternal wisdom to seek and find;
Hope looks afar through cycling years—
To ineffable regions of glory steers.

Only a little—but love can impart
Great strength to the mind and joy to the heart,
And nerve the whole man present ill to endure,
When the foundation of life is made sure.

Only a little—yet inspires the soul
With sterling manhood one's self to control,
And the object of life is now understood—
Man's duty to man is his highest good.

B. Adams, 77.

A NEW EXEGESIS (OR EXPOSITION) OF THE BOOK OF JONAH.

BY STEPHEN PEARL ANDREWS.

First Paper.

Where, when, and by whom, the Book of Jonah was written, or composed and traditionally delivered, perhaps for some ages before written at all, we can only ascertain in part, and mainly from the internal evidences of the book itself. We shall ascertain, by that text, that different parts of it are to be referred to different times, perhaps far removed from each other, and that, brief as it is, it contains several very distinct varieties of literature. The work is indeed a literary palimpsest, and is perhaps the most striking and perfect instance of that kind of literary phenomenon.

The name Jo-nah is only another of the numerous modifications of the original Johannes (Jam-et-non-us), Daphne (Dah-ne) or Down; and we are here in the presence, as to the cosmical substrata of this scripture, of another of those innumerable legends of Dawn and Sunrise with which literature itself would seem to have signalized its entrance into existence. The Jam-et-non (yes-and-no) is here contracted into jam-non (yes-no), and the contraction probably, at least, indicates that the shorter is also the younger form. We have already met substantially the same variant in the *Jona*, of Bar-jona, in the story of Andrew and Peter. It would be the *jah-nein* or the German, or the *yea-nay* of the Old English; and meant the great Primal Contrast of Things, as Affirmative and Negative; "the Eternal Yea" and "the Eternal Nay" (1), the first concrete instance and effective suggestion of which was the mingled or half-separated Light-and-Darkness of the Morning Twilight (or twixt-light); in a word, the Dawn.

But let us at once resort to the text, and begin by contrasting the Cosmical Recital and the Canonical Record of the opening of the Book, reserving its further illustration for the Comment.

COSMICAL RECITAL.

The Order of Nature is that Jam-non (Jonah).

The son of Aum; the first difference, or cut-in-two of the ineffable primal unity; or that, in other words, and concretely, the Dawn, more specifically the half-risen Orb of Day—the Jam-et-non-us, the *Jah-and-Nem*, the *Yea-and-Nay*, the half-born, the rising sun.

Should shine forth, and rouse the Great Living World from their slumbers, in which, during the night, they are sunken.

CANONICAL RECORD.

Chap. I, v. 1. Now the word of the Lord came unto Jonah.

The son of Amittai, saying,

2. Arise, and go to Nineveh, that great city, and cry against it.

For their wickedness is come up before me.

COMMENT.

Where theology talks of God, or the Lord, or the Word of the Lord, philosophy talks of *A Nature of Things*, or of the Order of Nature; and while religion as *sentiment* is prior to philosophy or scientific lore of any kind, yet theology, as a quasi-scientific propounding of religious ideas follows in the wake of philosophy, borrows from it, and is, in fact, a subordinate branch of philosophy, translated into the personal and venerative forms of wonder and the religious sentiment. To substitute the Order of Nature for the Word of the Lord is, therefore, in the nature of a legitimate restoration of the original text.

Jonah, the Yea-Nay of Universal Being, the Primal Something and Nothing which constitutes all things, the Affirmative and Negative hemispheres of all possible conception, had also several distinct possibilities as to the mode of understanding this ancient technicality. As the Light and Darkness of Day and Night it was a physical or observational phenomenon, recurring every twenty-four, or rather every twelve hours, in the panorama of the visible heavens. But Light and what the light reveals being reflected upon, subjectively or within the mind of the observer, now become a thinker, occurs to his thought as a real Something, while Darkness seems to be merely the absence of light, and relatively, therefore, Nothing. Thus a metaphysical (or beyond the physical) couple of ideal entities takes the place, for the thinker, of the physical difference which had presented itself to the observer. But still these two sets of ideas so exactly repeat each other, so correspond, or are in such analogy, that those early students did not clearly discriminate between Physics and Metaphysics (we have hardly done so ourselves yet); did not quite see that it was two sets of ideas, but rather confounded them as one; and continued to use the same words for both pairs of the complex idea; the words themselves being very imperfect instruments, at that early time, for either or any form of expression; man "lacking," then, as Mr. Spencer says, "the very implements of developed thought." Still farther, light being, as the rule, good or agreeable, and darkness being, as the rule, disagreeable, the moral and theological antithesis of Good and Evil also sprang up, later, and mixed into the same primitive discrimination.

The cosmical antithesis also underwent modifications. Instead of the mingled up separating Light and Darkness of the early morning, the attention might be fixed instead, upon the Sea or Ocean, as that out of which the eastern Sun would seem to rise (viewed from any coast with an eastern outlook over the water); the water identifying itself with the realm of darkness, and the Sun, the Earth, and Man the inhabitant of the earth—all which arose above the midway or cutting line of the horizon—with Light, as contrasted with the darkness. Or again, the Horizon being assumed for the land and sea equally, both land and sea

would fall below it, and would be in that case the realm of darkness, allied with the night, and the Heavens above, the Air or Atmosphere (the breath like or spiritual region), together with the fully risen Sun, would be the realm of Light, and allied with the Daylight or Day. We see, therefore, how at the very start, there primal discriminations began at once, to mix and mingle with each other; and so to grow mystical; and later when the poetical and personal element intervened, to grow mythical as well; and yet, young humanity beginning to observe and to think, had no other choice, than to begin as it did; and to struggle onward for the mastery of its own conceptions. We need not, therefore, be surprised to find that in the characteristics of Jonah we detect sometimes those of the Primal Antithesis, *Yea-no*; sometimes those of the two-faced Dawn, and sometimes, also, that of the Sun itself, with other discrepancies. The last thing to be looked for in this primitive style and phase of literature is consistency.

But Jonah was the Son of Amittai. Was Amittai his father or his mother? The canonical record helps us to no answer to this question. We must sink the shaft of critical investigation deeper than it can go; and, to the surprise of some, doubtless, we shall find that Amittai is a female conception, and that she was, therefore, the mother of Jonah.

Jonah, we must all become aware, was in some way, not heretofore understood, connected with the Great Fish World; or with that which the Fish, in its most exaggerated sense, symbolizes, in the universe of being; for we must, at once and forever, set aside the childish idea, that we are here dealing with a literal story of some particular whale or big fish, swimming about, at a given time, in the Mediterranean Sea, between two commercial cities called Joppa and Tarshish, and miraculously made capable of swallowing a man alive, and retaining him in his stomach three days without digesting him.

We have a new and surprising light thrown upon this whole subject, the moment that we identify Jonah and Johannes with Oannes, through the transitional Greek from Ioannes, all of which are merely ordinary variants of the same name.

Oannes, also the eternal primal antithesis, *Yea-no*, was the celebrated Fish-god of the ancients. Like all these early divinities, he reappears under a variety of modifications. In one of them he was identical with Dagon of the Philistines, who was certainly a fish-god, as he has been uniformly regarded, while yet the word is also rendered, "corn" or "the products of agriculture." The solution is this; *dag-on* is the day (and-night) God, (on being the usual ending to mean god, and *dag*, probably the identical German Tag and English day,) the equivalent of Jam-non, *yes-no*—the alternation of day and night, again representing the vicissitudes of nature. The corresponding verbal idea is therefore to operate as nature; to pollulate, to breed as fishes, to produce as fertile fields. The Hebrew words justify these meanings. The governing idea is therefore more general than either fish or corn.

In 1st Samuel (5, 4.) we read: "And when they arose early, on the morrow morning, behold Dagon was fallen upon his face, to the ground, before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." In the margin, "Only dagon, that is the fish part." Upon Phœnician coins, Dagon figures as a man holding a fish in his right hand; and among the Assyrians and Babylonians he is found as a fish-god.

But Oannes, (Jam-non-us) was the more widely spread and inclusive or prevalent designation. Let us be patient in finding out all we may about this highly primitive fish-god idea, whether as Dagon, as Oannes, or as Jonah. The following extracts are from the recent valuable work of Prof. Paul Scholz (Breslau, Germany) *Upon Idol-worship and Magic among the Ancient Hebrews, and the Neighboring Peoples*, (2) which brings the investigation up to the latest hour, with the aid of the best Egyptological and Assyriological learning on the subject.

"In respect to the form or shape of Dagon, we learn from Samuel (1st; 5, 2) that he had a human head, and two hands, which did not lie flat upon the body, since, otherwise, they could not have been broken off. On the contrary the stump was, according to 1st Samuel 5, 4, *dagon*, that is to say fish-shaped. Dagon was then a fish-god. According to Kimchi, he had from the navel downward the fish shape, but above the navel [the waist] he had the human form; according to Abbarbanel, contrariwise, the upper portion of the body was fish-shaped, and the lower human; and according to R. Salomo, his whole body was fish-shaped." (p. 240.)

"The Babylonians had two male fish-gods, which, with Bel, constituted their highest or supreme Divine Trio, Triad or Trinity. The one was Ea, the god of the surface of the earth, or in the Akkadian formulae or oath-taking, 'the spirit of earth,' or 'the spirit of the surface of the earth,' the dwelling-place of living beings; the name Ea signifying in the Akkadian language a dwelling-place. Because this god vivified everything upon the earth, while, also, the dampness element (the watery element) was valued by the Babylonians as the vehicle of life, or source of all natural increase, and since this element girdles the surface of the earth, therefore, they regarded this god, Ea, as the god of the seas and waters. His fixed residence was the *Great Universal Ocean* (Akkadian *zu-ab*), and one of his usual titles was 'THE GREAT FISH OF THE OCEAN' (*gal khauna zuab*) or 'THE GREAT FISH.' * * * At the same time he ranked as the overseer of all sciences, and as such he knew all the tricks of the bad spirits, and was in sole possession of the proper magical secrets to subdue them. A principle object sacred to him was the serpent, in the form of which he was also sometimes represented." (p. 242.)

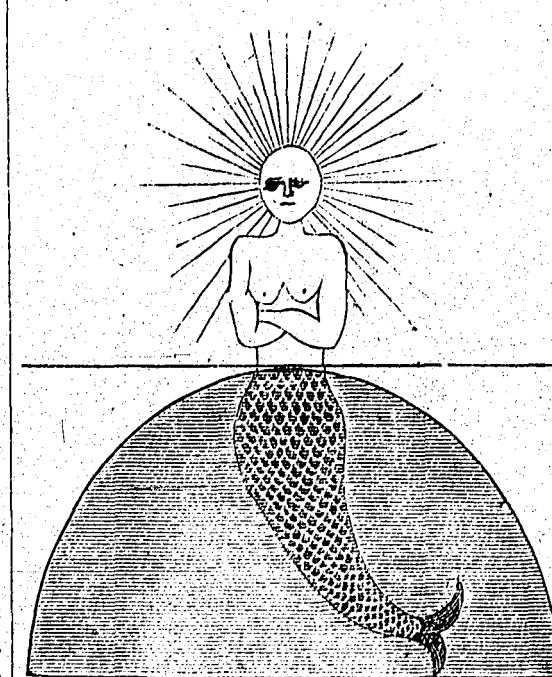
"Their second god in the fish form was Anu, which sometimes ranked as the unwrought [undifferentiated] Material or Stuff, out of which all things are made [is confounded with Aum]; and sometimes as the Law-giver who ruled primitive mankind, [is confounded with Memnon, Menes or Moses.] In the character as the god of all knowledge, he coincides (or is identical) with Ea, and was as the God of Learning, like Ea, represented in the fish god form (cf. Lenormant l. c. p. 105, 121, 144, 146). Inasmuch as, among the Babylonians, the fish was the symbol of learned divinity, it is clear how the Assyrian word for fish, namely *nun* or *nuna*, had at the same time the meaning lord, master, or teacher. (Cf. Lenormant, *La Langue Primitive de la Chaldée*, 77). The god Anu [anu-anu = nun, Eng. noon] is identical with the

fish-man-god, Oannes, who, according to the account of Berosus (Ed. Richt. p. 48), arose out of the Indian Ocean, instructed the Chaldeans in every kind of wisdom, science and art, and, in consequence, was worshipped, as God, in the Temple of Babalon.

"Originally Anu was, in a general way, like the male gods of Babylon and Syria, a Sun-god; and the original ground of the representation of this god as a fish was probably the idea that the sun at its setting plunges into the sea, in order to swim around, in the night, to the east." p. 243.

It appears, from these important statements, that Oannes, *yes-no*, or *dag-on* (day-night), broke into two counterparting, but yet partially identical god-thoughts, called Ea and Anu; as they were conceived and worshipped at Babylon. This splitting was almost inevitable, since the primitive idea is that of a doubleness or pair of opposing ideas united as one, and only by a mental effort held as such. What exactly was the primitive doubleness of the idea, as physically presented? How was it in so indelible a fashion associated with a fish; and still more specifically, with a figure half fish and half man? The solution of this enigma is, I think, not difficult. Suppose an observant and speculative people situated upon a soil bordered on the east by the sea. Daily the sun rises out of the water and illuminates the land. The double aspect dawn, half darkness and half light, precedes and predicts the sunrise; and the sun, as it appears, half risen, stricken across by the line of the horizon, repeats the doubleness of aspect. The basis or lower portion of the whole scene is the limitless waste of water, of which the natural symbol and suggestion is a fish. The Babylonians called the universal ocean which they supposed to surround all the land, "the huge fish," "the supreme fish," somewhat metaphorically, to be sure, but less so than when we say "an old salt," meaning a sailor.

The following diagram will exhibit to the eye of the present observer, this illustrative conception of the ancients.



This symbolic picture would then represent the great Cosmical Antithesis; the water beneath and the land or its inhabitant above; with the natural transition already indicated into the similar antithesis of the sea and earth beneath, and of the heaven or sky above. The dawn and the sun would also be mixed into the same representation, and confusion would begin to ensue. The whole idealized object would at times be presented as the fish-god, at times as the fish-man-god, and at times as the sun-god. This last idea being favored doubtless by the additional circumstance mentioned by Scholz, that the sun itself, at its setting, was conceived by the ancients to be converted, in a sense, into a fish, in the fact that it plunged into the sea and was supposed to swim around the earth to its place in the East. It cannot be doubted, however, I think, in view of all the considerations affecting the subject, that the sun-god idea was in respect to this particular system of cosmogony, of later origin than the distinctive "yes" and "no" of the primitive physical and metaphysical constitution of things.

Where in the next place did this scene actually occur, in such form that it historically arose the mythological ideas in question? It might have arisen in any one of numerous geographical positions, but there are some reasons to suppose that some point on the eastern coast of Africa, at or below the entrance to the Red Sea received, at an early period, a colony of Aryans from India, who, penetrating the interior descended the Nile and initiated the higher civilization of Egypt. Traditions remain to the effect that Egypt was so peopled, as to its superior race, from the upper regions of the Nile. Other traditions affirm that these same mythological ideas were imported into Chaldea by priestly emigrations from Egypt. Berosus also affirms that Oannes, the fish-man-god, arose out of the Indian Ocean, a fact which would exactly accord with the supposed position which I have assigned to the origin of this myth. A people situated on this eastern coast of Africa would behold, and nowhere else would so definitely behold, the fish-man-god seen arising amid the magnificent glories of the tropical morning, out of the midst, as it were, of the Indian Ocean.

Let us now suppose an additional form of the original antithesis. Let us say that the East becomes identified with Light and the Day, and the West, or even Noon or Midday, as later and towards the West, with Darkness or the Night. We know that the East was so regarded as the land of light, material, intellectual and spiritual. But there are other reasons for assigning this precise discrimination to the early inhabitants of Africa. It will be remembered that Bel was the third person (as the theologians of our day would say) in the Supreme Theological Trinity of the Babylonians, of which the other two were the two parts of the great antithesis, or the two remaining Apostates, and the counterpartner halves of the fish-man-god conception. Bel must, therefore, have been like Memnon and Moses, the dividing line between opposites; first, then, the horizon as between Light and Darkness, Land and Water, or Heaven and Earth; and secondly, the coast line as dividing the Ocean from the Continent.

This line is the result, and hence, in the antique mode of expression, the Son of the other two aspects, the one above and the one below; and we now turn to the Greek account of Bel, whom they called Belos. Belos, they tell us, was the son of Neptune [the ocean, the Indian ocean] and Libya, which was the early name for the whole of Africa; the Son, therefore, or a somewhat derived from the junction of the Indian ocean and Africa. As all Africa lay to the West from that point, this

circumstance accounts for the fact that Libya was sometimes used to signify all Africa, and at other times to mean the middle or western portion specially. Again, the Greeks say that Belos was the father of Egypt and Danaus. Danaus was one of the special names for Greece itself. We see readily how Egypt, a smaller limited portion of Africa, was a son or resultant, of the more general limit or coast line of all Africa; and it is probably due to Greek vanity and ignorance that some author inserted Greece along with Egypt as a minor portion, within that same limit, and so, as a sort of grandchild of the Indian ocean and the continent of Africa. The word *belos* signified, in Greek, a line or limit, as will be shown subsequently.

BLACKFOOT'S WORK.

"ELIXIR OF LIFE."

North Reading, Mass., Sept. 10, M. S. 33.

Mr. Bliss:—Please send two more sheets of the magnetized paper. It is the "Elixir of Life" to me, giving more strength physically and spiritually than anything else in the world.

Many thanks for your kindness.

S. F. BREED.

RELIEVES A SWOLLEN ANKLE.

Houston, Tex., Sept. 14, 1880.

Jas. A. Bliss—Dear Sir:—I received the magnetized paper and found great relief for my ankle. I parted it and put one-half on the sore and the other half on my foot, which was swollen very bad. Ever wishing you success in your undertakings.

Mrs. BETTIE HART.

CONTROLS A MEDIUM IN COLUMBIA, PA.

Columbia, Pa., Sept. 9, 1880.

Mr. Bliss—Dear Sir:—By request of spirits I let you know that Blackfoot paid us a visit last Thursday evening, controlled the medium and gave instructions how to use the paper to different ones in the circle. We were all very much pleased with him and hope he will soon come again.

Respectfully yours, JACOB TRACY.

GOD BLESS RED CLOUD AND BLACKFOOT.

Milwaukee, Wis.

J. A. Bliss:—God bless you and give you strength to promote the great truth that you have undertaken to promulgate, is my humble prayer. I know you have not got time to read the one thousandth part of that I would like to write, but I will say I have received the magnetized paper, which has done me very much good. God bless Red Cloud and Blackfoot. Yours truly,

E. C. PEARSON.

"IT IS A GREAT THING."

Nashua, N. H., Sept. 16, 1880.

James A. Bliss:—Enclosed find ten cents for another sheet of magnetized paper. It is a great thing. I live with three aged persons—their ages are 80, 85 and 94. There was five, but two have passed on. I suppose they draw a good deal of vitality from me. [No doubt of it.—J. A. B.] I have tried to introduce the paper to others, but don't succeed. I suppose they think it is all humbug, delusion, imagination, etc. But who are the ones deluded? We can afford to wait, can't we?

Mrs. HATTIE B. FISHER.

A CONVINCING COMMUNICATION.

Austinburg, Ohio, Sept. 1880.

Mr. James A. Bliss—Dear Sir:— * * * The communication was beyond my highest expectation, and the reading of it gave me more happiness than I ever knew before. If I had not been a believer in Spiritualism before, that communication would have convinced me of truth of it. Everything it contained of which I have any knowledge was true. There were points all through it, that were indisputable evidences to me of spirit communion. Say to "Billy the Boot-black" that it is true that my sister does talk with me as she told him, although I have thought at times, that perhaps it was the work of my imagination, but I doubt no more now; say to him also I can endure all he has spoken of, if spirits desire to make a medium of me, I do not fear the tongue of the slanderer, though I well know I shall have to bear their words of scorn, and can never go back to my present vocation if I leave it for the purpose of becoming a medium. Say to him that I feel very grateful to him for the assistance he rendered my sister in the communication. I have written this as I felt it my duty, that you might know that I am well pleased with the communication, knowing well that mediums get little encouragement even from those who profess to be their friends. Very respectfully yours,

BETTY BURT.

AUBURN, N. Y., Aug. 13, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—W. H. Powell, the wonderful slate-writing medium, of your city, has been spending a few days with us, giving three sittings at my house; astonishing all present by his remarkable manifestations in slate writing without pencil; giving a number of personal communications, among which was one from my father, which I send you for publication. I am positive that Mr. Powell had no knowledge of my father's name. I consider Mr. Powell a most wonderful medium. He left us to-day for Moravia, where I hope the friends will give him a hearty welcome. Yours, for the sake of truth and justice,

DANIEL GOODWIN.

60 Washington St., Auburn, N. Y.

THE COMMUNICATION.

MY DEAR SON:—What pleasure it gives me to communicate to you this morning, though, my dear son, I passed over to the other side, when in your infancy, you may say. Still I am with you in spirit, ever watching over you. You are now passing through an ordeal of life, and, my son, you are nearing your trials of earth life, only to come here and live in the spiritual body. I often try and make myself manifest to you, but in physical body you are weak. Your father,

JER. GOODWIN.

Delia Avery, of Clinton, Oneida county, N. Y., writes: "I wish you abundant success in your efforts to sustain those through whom alone the angels could bring the glorious light of Spiritualism to this bigoted world."

(1.) Emerson.

(2.) *Götterdienst und Zauberwesen bei den alten Hebräern und den benachbarten Völkern*, von Dr. Paul Scholz, Regensburg.